The Congregational Quarterly

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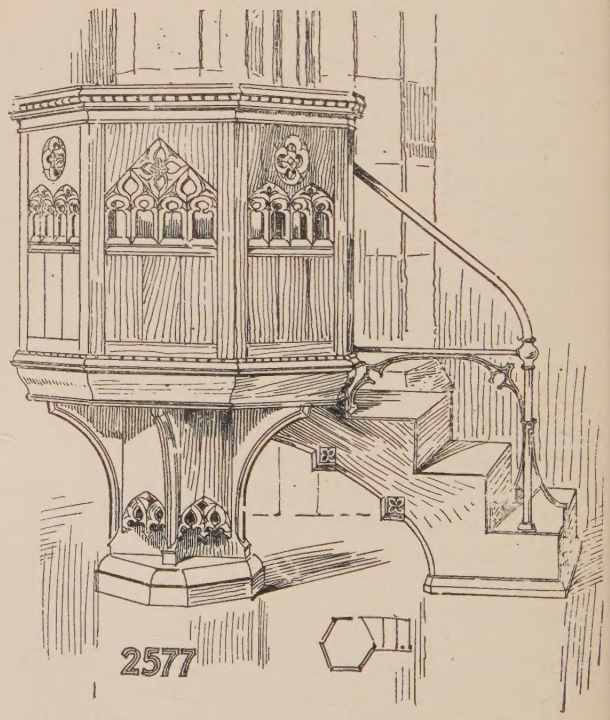

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The Congregational Quarterly

EDITORIAL.

t would be well to remind ourselves, in this year of the 150th nniversary of the founding of Sunday Schools, that we should not t the question of week-day education engross all our thought nd attention. This is surely the right time for the Churches to udy the history of religious education and investigate its future rospects. An inspection conducted with the thoroughness of a oard of Education inspection of Secondary Schools would produce revealing and disquieting Report. It would no doubt be pointed ut that to no part of the work of the Christian Church has more evoted and sacrificial service been given than to Sunday Schools, nd that in no part have there been less satisfactory results. housands of good men and women, we should be told, have taken eir work seriously, and yet it cannot be claimed, in the light of the isclosures of *The Army and Religion* during the War, and of the idespread ignorance of the Bible and of Christianity to-day, that unday Schools have done more than touch the fringe of their roblem. The little leaven has in no wise leavened the lump, and e Churches seem farther than half-a-century ago from growing a eneration of Christians, educated in the faith.

An excellent and challenging survey of the situation has recently een forthcoming in Prof. G. A. Coe's *What is Christian Education?* cribners, 10s. 6d.). Prof. Coe is an acknowledged authority, and, hile the atmosphere of his book is American, its analysis is of eneral significance. Nor does it confine itself to Sunday Schools: e preacher, at any rate, has been compelled by it to examine his vn preaching, and see how it stands the test looked at from the int of view of Christian education.

Prof. Coe makes no bones about the work done by the churches. fficient teaching, he finds, is rare:

> "in the by and large, it is in the hands of incompetent teachers who give to it only the fag ends of their time and energy. . . . Protestantism as a whole is attempting to transmit Christianity through teachers who, as a rule, are incompetent as teachers but competent as Christians".

e goes on to point out that

> "the present methods of biblical instruction lead laymen to form historical judgments without historical information, and to hang their religion upon dislocated, distorted, and even imaginary facts and events. . . . We are in danger, in fact, of having two kinds of religion side by side—an esoteric one for scholars and an exoteric one for the people".

It is therefore desirable that there should be, both in content an method, continuity between pulpit teaching and the teaching of th school, so that a true Christian education may be secured.

So far Professor Coe. Is it not correct to say that the greate challenge to the Church—yes, and the test by which the Church wi stand or fall—is to be found in this matter of Christian education Here and there are promising signs, such as the Adult School Han book and the rise of Training Colleges for Sunday School teacher but on the whole the outlook is distinctly discouraging. The propo tion of schools graded and run on educationally efficient methods still woefully low, and in cities where Sunday games are allowed is clear that only the fittest children—and schools—will survive.

The American system, by which a church appoints a Director Religious Education, has never had a fair trial here, largely f financial reasons. There is therefore all the more need, especially churches where the minister is the only person with a knowledge education, that time should be made for ministers to be in the close contact with their Schools—with the scholars themselves as well with the teachers in their Training Classes. Adults should not insi that a minister prepare for them three sermons a week at the expen of little children, whose lives would so quickly respond to the influen a minister might have upon them—did he get the chance to kno them. And especially let Dr. Coe's advice be followed, and th teaching of church and school carefully co-ordinated.

* * *

We sometimes wonder as we listen to sermons—and we hear o preacher fairly often—whether it would be a good thing if t Churches had an Order of preaching specialists. So often we he a sermon that might have been tremendously powerful had t preacher only been able to work on his subject and the method of presentation. The average preacher, as has been suggested abov has but a limited time for thought and reading, and often he tak into the pulpit what he knows is only second or third rate, but whi he knows equally well could have been vastly improved had time p mitted. If we had preachers who could preach with the assuran and mastery with which Lindrum plays billiards! But that o happens when a man is willing to say, "This one thing I do!".

How far is it possible for the Congregational Churches to set as an Order of Preachers, men whose time shall be given solely to preparation of an effective message? Such an Order would, course, have its dangers. It would be fatal if it came to mean th men were engaged on the facile task of declaiming "travellers", if they lived out of contact with common life. But it need me neither of these things any more than it need mean the apotheosis the rhetorician. Such men as were called to preach would need to

rophets indeed—and they would be the first to watch themselves
ıd suspect if art were becoming artifice.

How much could not be done by a dozen men of this type? The
ıy of the preacher is not over. But the average minister has not
me to preach as he knows he could preach: he is overwhelmed by
ıe call of committees, the oversight of organizations without
umber, and the demands of countless duties. Can a way not be
ound to set some men at liberty so that the Gospel may have free
ourse to run and be glorified?

* * *

LL who believe in liberty should be grateful to Lord Hewart for
ringing before a wider public the facts that constitute *The New*
espotism (Benn, 21s.). In recent years there has been a definite
end in the direction of introducing into legislative Acts clauses
hich give almost unlimited powers to Government Departments—
hich often, in practice, means to permanent officials in those
epartments.

By quoting numerous cases and statistics Lord Hewart pillories
ıe methods of the new despotism, shows how it modifies the pro-
isions of statutes, takes power to determine as the Minister thinks fit,
ecures that the Minister's decision shall be final and conclusive and
is order not subject to appeal in any Court, that his rules, orders,
ıd regulations shall have effect as if enacted in the Act, and that the
aking of an order shall be evidence that the requirements of the
atute have been complied with. Over against these he places the
ethods of a Court of Law where: "(1) the judge is identified and is
ersonally responsible for his decisions; (2) the case, subject to rare
xceptions, is conducted in public; (3) the result is governed by the
npartial application of principles which are known and established,
ıd (4) all parties to the controversy are fully and fairly heard".

It is not only in the State that the rights of the individual are
owly being nibbled away: even Congregationalists need to be re-
inded that the price of freedom is eternal vigilance. In the
ıdividual church the decay of the church meeting and the lack of a
ense of responsibility in the church member mean that more and
ore power is left in the hands of the executive—the minister, the
eacons, or even the secretary. In the wider concerns of the
enomination the same thing is true. As the work develops, less
ıd less consideration is given to it by the Assembly—often five
inutes a year has to suffice for the survey and discussion of an
nportant branch of the denomination's activity. Congregationalists,
all people, must guard carefully the rights of the individual
ember of the Church and of the Assembly, securing ample
rovision for the expression of opinion and the discussion of policy.

* * *

In returning to the question of South India we must inevitab mention the excellent number of the *Review of the Churches* devot to the subject. An American Congregationalist, Dr. Banning explains the Scheme, which is then discussed by Bishop Palme Canon Douglas, and the Rev. W. H. G. Holmes (Anglicans); D Scott Lidgett (Methodist); Dr. Adams Brown and the Rev. W Paton (Presbyterians); and Dr. Garvie, the Rev. Godfrey Phillip and the Rev. H. W. Newell (Congregationalists).

A careful reading of this number is demanded of all Christi people. Mr. Holmes, of the Oxford Mission to Calcutta, in a co tribution that is valuable because it is so extraordinarily frank, stat that while for 25 years he has had to face all manner of questions f non-Christians, the number of those perplexed by the presence different Christian societies could be counted on the fingers of o hand. Mr. Holmes holds that, however logical Congregationalis may be, it cannot be made to fit the teaching of the New Testamer Did he not believe that Christ ordained the ministry, he wou become a Congregationalist at once. To say God has blessed inval ministries is no criterion, for the same test could be applied to Islar Hinduism, and Buddhism.

The Congregational contributions are specially interesting. M Phillips, who regretted the fact that when the South India Unit Church was formed Congregationalists had greatly to restrict t practice by which duly appointed laymen could administer the sacr ments, now confesses that this practice must disappear altogeth Dr. Garvie, in a careful and valuable contribution, gives a good de of time to meeting the objections of the Rev. A. H. Legg, a missio ary on the Field. The cause of Christian Union is very dear to D Garvie's heart, and no one has served it with greater devotio Sometimes, however, in striving to make the greatest possib concession to meet Anglicans, he seems to overlook the Baptists, w whom Congregationalists have natural affinities. Mr. Newell, a a missionary, is specially concerned to point out that not only are t Baptist and the Methodist Episcopal Churches in South India u willing to accept the present Scheme, but the North India Conferer to "consider the first steps towards a United Church did not sh signs of reaching unanimity on the basis of an episcopal form government at all".

* * *

Recent weeks have seen the publication of many letters, books, a pamphlets on the subject, most of them written with the forthcomi Lambeth Conference in mind. So that it may be seen at a glar what leading Anglicans are thinking, we summarize some of the

1. Bishop Palmer, whose astute mind is behind the Scheme, writ to *The Times* in answer to Lord Hugh Cecil's objection that Scheme "treats episcopacy as an open question", said:

The scheme provides that there shall be Bishops in the united Church, and that "continuity with the historic episcopate shall both initially and thereafter be effectively maintained"; that the Bishops shall perform all the historic functions of Bishops, and in particular that they shall be the only necessary ministers of ordination. A Church which has such rules does not "treat episcopacy as an open question", and neither the exceptions proposed to be made "to the general principle of an episcopally ordained ministry" during the life-time of certain ministers, nor the refusal to insist on "any particular interpretation of the fact of the historic episcopate" can shake the conclusion which must be drawn from the remainder of the constitution.

The Bishop of Pretoria, Dr. Neville Talbot, in an open-minded little pamphlet, *Before We Meet* (Longmans, 2s.) suddenly deserts the line of his argument to say that it is "overwhelmingly clear" to him that "that which acts as the organ and expression of the visible unity of Church, as given by God, and not made by man", is to be found in Episcopacy.

The Bishop in Korea (Dr. Trollope), after a life-time on the Mission Field, says that he has never met a native non-Christian critic who had urged as an objection against Christianity the divisions among Christians. His *"The Peace of Jerusalem"* (Mowbray, 6d.) urges that the demand for union in South India is neither unanimous nor spontaneous. He feels the Anglo-Catholic view so strongly that, did the Lambeth Conference or the See of Canterbury recognize non-episcopal ministries for thirty years, he doubts whether he could continue his office.

Prof. N. P. Williams's *Lausanne, Lambeth, and South India* (Longmans, 2s. 6d.) is the most important contribution to the discussion yet made. His lucid statement of the reasons for opposition to the Scheme shows the Anglo-Catholic position in stark outline. To Prof. Williams the " historic episcopate " implies apostolic succession: apostolic ministries are those of men ordained by bishops: other ministries, like those of Free Churchmen, are prophetic. There is nothing

> "objectionable in the statement that reunion need and should not involve the acceptance of any particular theory of the origin of any office in the official ministry, *provided* that this is coupled with an affirmation of the Dominical origin of that ministry as a whole, and of its continuous identity, preserved by the chain of sacramental ordination, with the Apostolic ministry".

Therefore

> "the Anglican Communion is bound . . . to maintain its existing rule, which suffers no man to stand at the Lord's Table to consecrate the Eucharist unless he hath or formerly have had episcopal consecration or ordination. It will be as much a duty for English Churchmen to resist attempts on the part of Prophets to celebrate the Eucharist within the communion of Canterbury, as it was a duty for Cyprian to resist the attempts of 'Confessors' to absolve within the jurisdiction of Carthage".

To the South India proposals Prof. Williams suggests this alter native. The South India United Church and the Wesleyan Churc should unite forthwith, organizing in the same way (with the sam dioceses and the three-fold ministry) as if the Anglicans had com in. The Anglican Bishops would then offer to confer on the othe bishops the "historic episcopate"!

> "It would be understood that, after the consummation of organi re-union, occasional ministrations by visiting non-episcopally-ordaine ministers would not be possible."

5. Canon A. E. J. Rawlinson's *The Church of England and th Church of Christ* (Longmans, 5s.) deserves careful attention, th section devoted to the relation of the Visible to the Invisible Churc being specially useful. But even he has to say:

> " Organic and corporate re-union implies clearly agreement as t who is, or is not, entitled or authorised in practice to minister and t celebrate the Eucharist on behalf of the Church: and the principle o explicit authorisation to act in the name of Christ on behalf of th Church appears to be more adequately expressed and more adequatel safeguarded by episcopal ordination in the historic succession of th ministry than by other . . . systems. In the long run, and fro the point of view of any hoped-for reunion, an eventually universa episcopate would appear to be the one possible form of Church order."

Finally Bishop F. J. Hall comes from across the Atlantic to do the i's and cross the t's of his Anglo-Catholic brethren, and mak sure that they give nothing away. His *Christian Union i Ecumenical Light* (Longmans, 3s. 6d.) concludes by speaking of

> ". . . the Catholic belief, shared in by 'high' Presbyterians bu emphatically rejected by Congregationalists, that for permanen stewardship of the mysteries of God an official ministry was institute by the Lord and His Holy Spirit in apostolic days, with the purpos that it should perpetuate itself in unbroken succession, without sub stantial change of its original form, unto the end of the world. Th major part of Christendom still retains after many centuries the belie that the perpetuation of this stewardship and transmission of th Lord's pastoral commission was devolved under the Spirit's guidanc by the Apostles on what subsequent generations have entitled th Episcopate. The authoritative stewardship of divine mysteries involved, and the reason for insisting upon the Episcopate, and upo common recognition of its divine appointment, is far more than matter of external government. It is that the Lord's ministeri arrangements for His Church must be perpetuated, if the mysteri which He committed to the Apostles are to be preserved, and are t be ministered without subversive change and without loss of th divinely provided guarantee of valid sacramental functioning. Moder experience proves conclusively that abandonment of the histor Episcopate carries with it the loss of vital elements of the ancie Faith and Order of the undivided Church. I may not omit to remin my readers, in conclusion, that the recovery by non-episcop Churches of these elements is an unescapable condition of fu Christian reunion. Agreement as to the ministry cannot avail fo reunion of Christendom, if the mysteries committed to its stewardsh

are not preserved in their integrity and accepted with sincere general agreement".

The position thus seems to be absolutely clear. The purpose is make the "historic episcopate" dominant over the whole field, and e historic episcopate implies apostolic succession. Any values herent in succession lie not in the fellowship of Christ's people, but their officers, the bishops. Only those ordained by such officers ill be allowed to minister the sacraments—no laymen, however orthy, no matter how much a local fellowship may desire him to do). And as entry into the Church can only be through the sacrament baptism, these officers will control such entry, while, of course, ose who, like the Quakers, do not believe in special sacraments, ill be outside the Church.

* * *

HESE conclusions seem inevitable from Anglican writings on South ndia. Nevertheless the South Indian Churches may feel that it is ossible for two streams of ecclesiastical life to flow side by side, and ey may be doing an incalculable service to the Kingdom of God by oldly attempting an experiment which seems too hazardous for hurches in Britain and America. Congregationalists in these lands ave, we are confident, sufficient belief in liberty and in the guidance f the Holy Spirit to say to their brethren in South India, if they ecide on carrying through the Union proposals: "We have serious isgivings about this Scheme, but you are on the spot, and you elieve it is the right policy. If you have decided that in the long un it will help the work of the Kingdom, by all means go ahead—nd God be with you".

* * *

VE cannot refrain from saying that behind the proposals for Church Union in many lands there seems to be a desire to make the Church f Christ a huge organization that shall be imposing by its very size. Ve live in a machine age, and churches are influenced by their sur-oundings: sometimes they are in danger of worshipping their own achinery and forgetting the power that drives it. We do not elieve that this is Christ's way: the simpler organization is, the earer it seems to the mind of Christ. That truth is central to our ongregational witness, which has always stressed *life* as against *rganization*. Thus we cannot understand statements like, "Con-regationalism has failed in South India". Wherever there is issionary activity and the Gospel is preached, little groups of people on for Christ band themselves together. These groups are ongregational churches, though they are affiliated to no Union, and re the result of the labours of missionaries who do not call themselves ongregationalists.

The cry for machinery and centralization is invariably a sign of eakness, while the agglomeration of various communions into a

huge organization can only lead to the emergence of new groups of Nonconformists whose life cannot be satisfied within the machine.

* * *

In reading many of the books critical of the Church we are often reminded of Sainte-Beuve's statement about Goethe, that "he understood all the world except two kinds of men—the Christian and the hero". So many of the facile writers of the present day never seem to have met people with real religious experience, men and women whose whole lives revolve round Christ and His Church. There are thousands of people in this country to-day to whom the Christian religion is the vital thing—their work, their play, the way they make and use their money, everything is related to it—and in it they find a joy and gladness they have never been able to find elsewhere. Their experience demands consideration in any philosophy of the world which would take into account all the data. How far some of our teachers are from comprehending it may be seen from a question like Durkheim's: "What essential difference is there between an assembly of Christians celebrating the principal dates of the life of Christ, or of Jews remembering the Exodus from Egypt, and a reunion of citizens commemorating the promulgation of a new moral or legal system or some great event in the national life?".

* * *

Above we have referred to the influence of the machine age on the Church and its organized life. In Dr. J. W. Buckham's new book, reviewed within, we were interested to read of an interesting experiment whereby he illustrates the dominance of scientific interests in the modern world. Taking the *Encyclopædia Britannica,* he compared the space allotted to religious and philosophical with that given to scientific and kindred subjects. Here are his results, in columns:

> "Brahmanism 12, Brewing 16; Church 7 (Church History 30), Climate 33; Ethics 70, Electricity 146; Jesus Christ 22, Infinitesimal Calculus 51; Poetry 28, Plants 108; Mohammedan Religion 14, Magnetism 64; Personality 1½, Iron and Steel 68; Philosophy 10, Planarians 13; Religion 29, Reptiles 83; Sin 1, Skull 12; Soul 0, Sound 36."

We wonder if this striking disproportion, found by Dr. Buckham in the 11th edition, is to be found in the new edition. Some of our readers might try the experiment and let us know.

A REASONABLE EVANGELICALISM.

HE present unrest in religious and theological circles is not ecessarily alarming. It may proceed from the exhaustion of fever from the exuberance of healthy youth. It may be the travail pain a new birth which heralds a brighter future. Organized religion id the creeds of the Church are being attacked in front and in flank. hat is inevitable. A Kingdom not of this world must always, in is world, be a Kingdom in arms. "If", as Dr. Oman has said, when her creed was surest, most sharply defined, least questioned, e Church had a hard struggle to gain practical acceptance against enemy which has its most dangerous ally in man's own appetites id passions", we need hardly be surprised to-day, in a world where ought has moved with a more insurgent rapidity in the last quarter a century than in any preceding similar period, and the social, oral, and religious life of the world has been shattered by a war of nparalleled bitterness, that the Christian position should find itself reatened.

—*At the moment we are faced by Two Serious Challenges.*

(*a*) The *first* is A Transitional Challenge, such as manifests itself every period of changing thought.

It has been said, with some degree of exaggeration, that "most hristian people are in a state of virtual creedlessness at the present me". Certainly neither Fundamentalist nor Modernist seems sposed to nail his colours to the old credal standards. There has en a widening of the field of scientific enquiry which has brought ith it a larger knowledge of the creative processes at work in the niverse; a new and sympathetic interest has been aroused in the erson of Jesus; there has been a growing sense of responsibility for ur fellow men and a clearer conviction that the Christian is in this orld for the very practical purpose of trying to make it a better one. this be so, it is not the first time that men have found themselves wandering between two worlds, one dead, the other powerless to be rn", and one cannot help feeling that it is a wandering in the right rection, out of the darkness of chaos into the light of a richer truth id a kindlier order of life.

(*b*) The *second* is A Psychological Challenge. Psychology, it claimed, has discredited belief. Briefly, it is said: "If there were tra-human sources of knowledge and super-human sources of man power their existence should, it seems, have become creasingly evident. Yet the converse is apparently true. . . religious lives accessible to psychological investigation nothing quiring the admission of superhuman influences has been found. here is nothing—not a desire, not a feeling, not a thought, not a

vision, not an illumination—that can seriously make us look to transcendent causes". If that contention of Leuba's be true, then we must put up the shutters! Psychology will never put "the King's business" into liquidation. Surely the argument is a piece of confused thinking. The very fact that a scientific account can be given of religious processes is advanced as a proof that they are invalid! Because the account which psychology gives of these processes can be made a closed and exhaustive account, it is denied that the processes in question can have any further significance. But to explain a process, however completely, is not to account for a fact. It is narrow, to the point of grotesqueness, to say that whatever is subject to natural law cannot have any reference to God, that the only evidence of God that any aspect of our experience can afford must be in the nature of a miraculous disturbance. How can you maintain that the Divine resides only in the abnormal? The fact is that the psychological sphere of discussion is not the only one in which truth operates. Leuba goes on to say that "nothing ought to be easier for the psychologist, if any such process refer to God, than to show in the life of feeling and thought, disturbances not depending on known natural causes". On the contrary, is it not obvious that the religious significance of any such process is just one that we should not have expected psychology to detect? The psychologist analyses the mental processes of the physicist. He does not, at the conclusion of his analysis, turn to the physicist and say that as psychology can explain all these processes without reference to the ether or the electron, the objective references of the physicist's thought to these factors are hallucinations! Psychology is one science, physics is another, and thoughts about the ether and the electron can be considered in various ways for different purposes. They can be discussed from a psychological point of view, or a physical. Neither view point is exhaustive.

Similarly, if from our religious experience we are to infer a reference to a real Divine order, it will not be by reason of any disturbance in that experience itself—which lies outside the scope of reference; it will be rather by way of an interpretation of our normal religious experience in another order than the psychological. We have had all this before in the biological controversy which raged between science and religion thirty years ago. It is a characteristic of most new sciences. With the joyous irresponsibility of inexperience they claim to have ejected religion from yet another region of life. In each case, more careful reflexion has shown that the science in question possesses an order of its own under which it can deal with the facts of its particular field of enquiry, without the aid of any theological hypothesis. When Laplace declared that he had no need of the hypothesis of God, he was actually making a statement not concerning the reality or unreality of the Divine Being, but

oncerning the necessary limitations of the science of astronomy. Biology, thirty years ago, psychology to-day, have claimed rights ver their own territory that we must allow, but which extend only o the limits of their particular subject matter. They administer heir own province. But the claim of any science to extend its powers o the adjudication of questions of reality and value beyond its scope, s an exuberance of youth which time and experience correct. As vell might the Prince of Monaco claim to rule all Europe!

Psychology is too ready to commandeer philosophy and theology, nd it fails to give a receipt for what it has commandeered. Psychonalysis will no more account for a man (how much less for God, vho is no chance interpolation in man's thought, but the ground and neaning of all things) than botanical analysis will account for a lower. Because a thing is an unnecessary hypothesis for psychology, : is not necessarily an illusion. My rates and taxes are an unnecesary hypothesis for psychology: I wish to goodness that they were n illusion! The science of psychology cannot adjudicate upon ltimate truth. That is the province of philosophy. The business f psychology is with the states and processes of our mental life ather than with its fruits. It is the technician who can take to pieces nd put together, though not invent, the compass by which we steer; ut it cannot steer the ship across those "strange seas of thought", rom whose unseen shores adventurous souls, prophet and poet, rtist and thinker, bring back their rich freightage of beauty, knowedge, and experience. The claim of psychology to be the arbiter of niversal reality certainly does not err on the side of modesty. To ay, "What I know not is not knowledge; what I cannot explain is allucination", is a little out of date. There are more things in heaven nd earth than are dreamed of in such psychology.

But in this matter of what we believe a thinking being has no ight to be a remittance man, living on what is transmitted to him rom some infallible Church, or Book, or Theology. In matters of ruth that only is ours that we win for ourselves. It is not unreasonble to start with certain assumptions, and to "sit down before our acts", as Huxley insisted, "like a little child", that is to say, in a pirit of awe, wonder, and reverent expectancy. Science is built on ostulates; for instance, astronomy first examines the appearances of he stars, then works out the "laws" that "explain" the phenomena, nd finally asks and endeavours to answer the question "What is ight?". All the while it has assumed that light exists. Every study nust assume something to start with, and it is found that we can best xamine such assumptions at the end of our investigation, rather than t the beginning, for the whole enquiry throws light on the problems s we work them out. We have direct experience of processes, but ot of the things underlying those processes. Hence we speak of the nysteries of science. Are we to isolate the science of theology and

allow to it no assumptions, no mysteries when it involves the greatest mysteries of all—the nature of God and the nature of man, and these two natures in relations of hostility and fellowship?

II.—*The Starting-Point of Religion.*

Otto has suggested by his theory of the *numinous* that man begins his primitive experience of religion with a sense of the holy. He apprehends the *mysterium tremendum*—the Divine, "by emotions of fascination and awe, which are non-rational, and indeed prior to the reasoning powers of the soul". This "holy", which is the irreducible minimum of religious experience, is not the absolutely good. It is the awe-inspiring, the uncanny.

> . . . . . White blaze—
> A tree's head snaps—and there, there, there, there, there,
> His thunder follows! Fool to gibe at Him!

The sense of the holy is as fundamental to religion as the sense of beauty is to æsthetics. The feeling of dependence is the first element in worship, marking it out as an unique experience. So Abraham, pleading for Sodom, prays: "Behold I have taken upon me to speak unto the Lord, who am but dust and ashes". It is an overwhelming sense of nothingness. Man is conscious of a sense of reality—he has a feeling of a real objective presence. This perception of "something there" is the deepest and most widespread fact in primitive man's experience. This sense of awe, of the uncanny, is the starting-point of all subsequent religious development.

If the gods were, as some current psychology and animistic theories of religion claim, merely primitive man's attempt to explain the inexplicable happenings of his world, and the counterpart of his natural fears of those happenings, surely such idea of the Divine as he had would have passed away with the resolution of those fears and the natural explanation of those strange phenomena which civilization has brought in its train. Instead of that, this element of awe is gradually refined into the loftiest worship expressing itself in the Christian ascription: "Holy, holy, holy Lord God Almighty".

If the mysterious be merely the inexplicable, then religion based upon it would, with increasing knowledge and natural explanations based on such knowledge, have passed away. Religious experience is a gift of grace rather than an achievement of our moral effort. "Salvation is of the Lord." Even as Alfred de Musset says of his poems: "It is not work, it is listening. It is as if some unknown person were speaking in your ear". Let religion lose its belief that it is in touch with a Divine objective reality and it will disappear. It is a recklessly bold step that would dissipate a universal manifestation of human life into hallucination and self-deception. Religion is not a by-product of the development of human experience. It is one of the main influences that have made that experience what it is

at its best. This fact seems to tell fatally against any theory of "Religion without Revelation", which, even under the alluring advocacy of Mr. Julian Huxley, leaves us in the air, and becomes Religion without Inspiration. Primitive man sought to safeguard himself against the unknown powers around him by two assumptions. He believed that he could control those powers by magic, and that he could conciliate them. The latter postulate has very slowly gained ground as faith in God. Deeper than all forms of magic and pessimism is this common assumption, that the superhuman order is approachable and that a friendly relation can be established with it. "The universe responds to man's search for what is good." The postulate of magic is represented to-day by the dregs of superstition. The postulate of religion has steadily carried man forward to richer conceptions of God and good.

Science and philosophy assume the trustworthiness of experience. Religious experience knows God in a way analogous to that by which, in social experience, we know our friends—by personal relations. Human life would be unendurable if the assumption of religion that human goodness has its place in ultimate reality were false. The testimony of religion is as near to being world-wide witness as anything can be. Who can estimate the influence of Christianity in the re-enforcement and maintenance of morality? It takes the moral ideal and makes it "alive unto God", so that "through faith men work righteousness", and we may say, without exaggeration, that Jesus Christ is not only the highest revelation of the Divine in man's spiritual history, but also the unchallengeable moral leader of the race. The faith of which He is the fountain and inspiration is the source of the highest ideals, aspirations, and devotion in the world. Everything lives whither that river comes. If this be so, it follows that

III.—*Theology has its Task.*

Systems of dogma are landmarks. The Athanasian Creed, for instance, is not a permanent standard of Christian thought for all time, but for once upon a time. It indicates the way by which Christian thought has come. We do not jettison the past in theology any more than in science or philosophy. We build upon it.

The beginning of Theology, like the Biblical account of Creation, is

(*a*) *God.*

It is a legitimate philosophy which postulates an ultimate intelligence at the back of all things and regards the universe as permeated by a Life Force such as Bergson suggests in *Creative Evolution*. If we combine this ultimate intelligence and this creative will working through all things, we have a combination which brings us to "the verge of that splendid concrete vision of the Hebrew prophets—a living God". It is not only religiously inspiring, but

intellectually it is the least inadequate explanation to think of the power behind the universe as personal.

Mr. Kipling has drawn for us a suggestive picture of a little boy sitting bare-legged in Lucknow Station, entirely regardless of all the traffic and flurry round about him, pondering to himself: "What is Kim?". Let a Western mind do that and the thinker will find that his final introspection brings him to the conclusion not only that he is a personality, but also that he is "fearfully and wonderfully made". What then of God, the creative spirit of all life? Can we deny personality here? When we speak of what is below our human level of our dog, for instance, we speak of it as though it were a person. We cannot speak of that which is above our human level as less than a person. Our own experience of the inner quality of life may, with reason, be used to interpret the quality of the universal life. Men will never be satisfied with a merely rationalistic "stream of tendency", or a happy-go-lucky "something-not-ourselves which makes for righteousness". We are told that the scientific study of material facts does not suggest personality in God. Of course it does not and cannot. You cannot get a personal God out of material facts any more than you can get blood out of a stone. It is not quantity that counts but quality. Immeasureable æons may be behind us and may be ahead of us, but in such a connexion

> What's time? Leave now for dogs and apes!
> Man has Forever!

The essence of personality and of its inward life does not consist, as reality never can do, in mere quantity, whether of mass or of moments, but in quality. It is therefore nearer to the truth to speak of that Ultimate Power that is through all and over all and behind all as the "Lord God Almighty" than merely as the Absolute.

It was not the least glory of Jesus that He won the Jewish mind from the contemplation of the merely vast and remote to the contemplation of the interior and spiritual; to the glory of personality. By His words, "Our Father, which art in heaven, hallowed be Thy Name", He invested that personality with the character of holy love. God is man's Father and so truly man's Father that He "cannot away with" man's sin, because love at its highest is never content until the object of its affections is perfect. In proof of this we are faced by a challenging fact. That He might awaken our sense of the knowledge and love of our Heavenly Father, Jesus points to a sparrow fallen upon the ground—a dark picture of the tragic side of existence. Surely the argument of a madman! "Do not fear, the Father who let that sparrow fall on the ground is your Father." How inconclusive! And yet faith, built on such an unpromising and paradoxical foundation, does make men strong to do and patient to bear and unconquerably hopeful. We do not know why pain and sorrow are, but somehow we feel sure that it is not because God does

not know, does not care, or is incompetent. Strong faith is not bred, born, and brought up on the sunny side of the street of some shallow optimistic theory of life. The faith that wins through, that holds fast to the Fatherly love of God, has most often and most passionately been aroused in men who have stood within the shadow of the world's darkest tragedy—the suffering and death of Christ upon the Cross.

If the ultimate reality be intelligent, purposeful personality, any manifestation that it may make of itself will be qualitative rather than quantitative. Mere bigness could only reveal itself by manifesting itself in its entirety. But where the chief characteristic is quality, any part, great or small, reveals the whole. Further, if the ultimate reality be holy love as well as intelligent, purposeful personality, that holy love must find expression in such form as the object of its affection can recognize and receive. So that, God being holy love, the Incarnation was not only possible, but inevitable; and, quality rather than quantity being the characteristic of the Divine nature, it was possible for Him so to reveal Himself within the narrow limits of a human form that it could be said of Jesus that "in him dwelleth all the fullness of the Godhead bodily". Hence

(b) *The Word was made Flesh.*

The universe in which we live reveals progress and purpose. 'Nothing walks with aimless feet." It moves forward from inorganic matter to the product of moral personality. The spirit of all life is ever finding ways of self-expression. It is in man, as a spiritual being, striving after character and the fellowship of love, that God is most clearly seen. There is a spiritual plan being carried out here. It is concerned with the formation of character. If God be like Jesus, then the life of Jesus provides the pattern for our living. The challenge of Christ, "Whom say ye that I am?", is a permanent challenge. It meets us as it meets every age. The answer to His question, while remaining incomplete, becomes ever fuller, richer, more wonderful.

Begin with Jesus as we see Him and know Him in experience. It is a mistake to make our first approach by way of some theory of the Virgin Birth, or the Atonement, or the miraculous. We do not so approach our friends. The meaning of Jesus grows on us not by weight of argument and the dim light of theories, but in personal and revealing intercourse. Jesus is not a theological mannequin upon whom we may show off our latest thinly-spun creations of rationalistic and humanitarian speculation. He is that which is there when we reach our soul's deepest yearnings, when we face our soul's direst need.

In these days of hurried thinking and *laissez-faire* morality, we lose sight of the "ultimate liability of the human soul" to righteousness and God. It is there, the spur of conscience, the reason behind

those strange feelings of self-contempt and disgust with the world which keep us restless. Life, with its camouflage and compromises its sordid ambitions and petty motives, its dark passions and ruthless selfishness, suddenly brings us up against the final morality—Jesus Christ.

Bernard Shaw's Blanco Posnet stole a horse. A woman, with a little child desperately ill, begged the loan of it in order to get a doctor. She rides off to save her child. He is caught. He says to the sheriff and jury:

> There's two games being played. One game's a rotten game that makes me feel I am dirt and that you're all rotten dirt as me. T'other game may be a silly game, but it isn't rotten. I played the rotten game, but the great game was played on me; and now I'm for the great game every time. When I think that I might have been safe and fifty miles away by now with that horse; and here I am waiting to be hung up and filled with lead. What came to me? What made me such a fool? That's what I want to know. That's the great secret.

Yes,

> The love of Jesus, what it is
> None but His loved ones know,

but Blanco Posnet was in a fair way of knowing it then.

"The great game"! Just another name for Jesus Christ. If I am to choose for my working life a definition—an answer to Christ's question, "Whom say ye that I am?", then, with utmost reverence I would reply "the great game", rather than the definition of the Athanasian Creed which leaves the mind bewildered and the heart cold.

A man finds himself at some turn of the road unexpectedly face to face with a cleanness, not of whited sepulchre or whitewashed saintliness, but of sincerity, of openness, of a great simplicity—a child-like spirit that makes him, too, long for a clean heart and a right spirit, for "life that is life indeed". An experience like Blanco Posnet's brings one nearer to the heart of reality than all definitions. It is simplicity itself; but a profound simplicity, as when one comes out of the silent gloom of a trackless pine forest and looks into the clear depths of an Alpine lake, lit by the morning sun, or gazes into the eyes of a little child. There is a tyranny about the living Christ that compels a man's conscience and heart to stand and deliver, try and evade Him how we will. Ibsen, that Christ-haunted man, realized it when he declared: "If you have once been in His hands you can never be a free man again".

The vital fact in religion is this experience of the living, life-giving Christ. But that experience is only possible because the historic Jesus lived and worked, taught and suffered and died and rose again from the grave. There is a great continuity. "Salvation is of the Jews", and Jesus is the climax of that evolutionary process in religion which Judaism clearly reveals. Being the climax, He

ides for ever to challenge each generation afresh with His "Whom y ye that I am?".

The Christian claims that Christ is the Head of the Church which His body, but he claims also, something much bigger—he claims hrist as his personal Saviour and Friend. His faith is incomparably ore than loyalty to or trust in a society, such as is Buddhism or lam. It is trust in and loyalty to an unseen yet historic and living erson, Jesus Christ. Now a faith that gives itself so completely to unseen person has no parallel in the history of religion. "The ith that Christians have in Jesus is a faith only proper to God."

Further; to the early Christians, Jesus was more than the Saviour a series of individuals. He was Head of a new society which was include all men. The religious man of "every clime and coast" a man who, knowing something about God, wants to know more. e has had many teachers, and of them all One alone is unexhausted. he most devoted Buddhist hopes for another and better Buddha. he most fanatical Mohammedan looks for a Mahdi who will out-ine the founder of his religion. Even the Jew longs for a Messiah, ho will fulfil the Old Testament and go beyond it. The Christian, om the beginning, has looked upon Christ as "the final and fficient revelation of God". Whatever wider knowledge there is come to us about God will come through Christ. The New estament writers, with their great phrases about Christ, believed at knowing what Christ was they knew what God was and knew in an unsurpassable way. "The Word was made flesh"; "God as in Christ, reconciling the world unto Himself", that is, bringing en into a renewed fellowship, for reconciliation means renewal of llowship. How completely such claims harmonized with the eneral Christian experience is shown, incidentally, by the nature of e first heresy—Doketism. It was the first attempt to solve the roblem how a single person can be both man and God. It appeared ithin eighty years of our Lord's death, and reveals the interesting ct that the early Christian, because of his intimate experience of e living Christ, was more sure that He was God even than that He as man. The cumulative experience of many generations of hristians expresses itself in the ultimate conviction, *Christ is Lord.* here is no parallel to the Lordship of Jesus but the Lordship of God.

What is such a touching confession as that of Ibsen's but an nsolicited declaration that Christ is God, for no *man* has the right hold in bondage his fellow man!

) *The Central Fact of the Christian Evangel is the Cross.*

In such a world as this, perfect Sonship of God means conflict, nflict with what contradicts it in the heart of man, conflict with nat challenges and threatens to set it aside in the natural order. ne conflict in its final issue was not with evil in its most depraved

form, but with the world at its best. Judaism, the purest of all non-Christian religions, crucified Him. Rome, the greatest and most tolerant of the ancient States, assented.

Closely associated with the crucifixion is the word *atonement*. Thousands of years of ritual sacrifice inevitably shaped men's language and provided them with metaphors which they refined and spiritualized. We can share the experience of reconciliation, which is what atonement means, even though such metaphors do not come naturally to us, but we must re-state the fact for ourselves, remembering the inadequacy of human words and thoughts for such a purpose. What is *our* experience of the Cross, as far as it goes? Not what is some eminent scholar's theory or explanation. What does the Cross do for me? What do I think and feel about it? We cannot express the meaning of the Cross in the great words of a Paul. It would be artificial if we did. But we can ponder it, until we find it wonderful beyond words, and become conscious that in a unique way God is there.

This, at any rate, the Cross does for us. It intensifies Jesus and evil. It brings things to a creative crisis. Something is born in us which was not there before—there is a new creation, a new response, a quickened power to see and understand and love. The rotten game is seen to be rotten. We see the great game being silently played, and presently we see that it is more than a great game. It is a fight to a finish. The very silence becomes charged with significance. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." A picture of silent helplessness! But has not such suffering in child victim and branded slave ever been one of the most morally creative and redemptively effective forces? *Uncle Tom's Cabin* roused the conscience of a continent and with its mute appeal shattered the hellish traffic in human beings. In so far as the Cross is an eternal drama revealing the eternal reaction against evil which is at the heart of the universe, our feeling is intensified against those forms of evil in our own day which are in the line of succession of those forces that crucified Christ. But can we escape the conviction that our sin crucified Him? Which of us would have been of those who cried, "Crucify Him!"? Yet there came that stark moment when He stood in isolation, on one side, and on the other, men and women with ordinary standards of morality and religion. By that in us "which is akin to the world" want of faith and lack of love, we are against Him".

As we stand beholding, the stillness of Jesus begins to lay us under its spell. Why does He not fight back? But if this be fighting? What if, all the time, this lamb in the hands of the shearers is really on the throne of the universe? Can it be otherwise if the universe be moral? What if this is, like the other forces of the universe, noiseless and the mightiest of them all? What if it spea

f a power at the heart of the life and death of Christ which cannot e put into word or symbol? So that in that flash of insight, when ne rational and spiritual activities are functioning on the highest lane, we see what Jesus was always seeking to tell our deaf ears and now our blinded eyes—what if this be God! God "reconciling the orld unto Himself while we were yet sinners", and at the same time evealing to us by a silence infinitely more arresting and eloquent nan any argument or audible denunciation that "the wages of sin is eath", because sin is essentially a thing against which an annihilat-ng sentence of God lies: revealing to us, that "the reaction against vil", as Denney has put it in one of his tremendous phrases, "is ersistent, inexorable, absolute; when it goes on to the end, this is ne end".

Jesus did not wipe out sin on the Cross. He broke its power, ven as the Allies broke the power of the Germans at the Marne. hey still were able to inflict loss and injury and suffering, but from nat time on they had lost the War and were fighting to delay the nal capitulation. Calvary was the battle-front where evil matched self in supreme conflict with good and lost.

We have come a long way from the bare idea of the primitive, wful, holy, but if this be true it has been a pilgrimage of grace, that rings us past magic, superstition, and altars heaped high with nimal sacrifices, and leaving them behind, leads us to the foot of ne Cross, where we find that which without reservation we can vorship and love as God. Is there any truth that can so change our ature or charge our life with new hope and abiding joy as does this? Reconciliation is a universal and ultimate need. The loftier our con-eption of God, the more sadly and clearly are we conscious of the act that whatever His attitude towards man, sin is something which s absolutely and finally repelled by Him. We could not begin to ink of the world as the sphere of moral government, education, and dgment, if it were not repelled. It is true that the Gospels say nuch less about the punishment of sin than about its forgiveness. hat probably is because "sin is not what the Pharisees among us appen to disapprove". To sin is to get wrong with man and with God and with the fellowship. Punishment cannot put sin right. You may "make the punishment fit the crime", but sin is got rid of y patience and love rather than by anger and punishment. "Neither o I condemn thee." But she knew that He condemned her sin, and ared for her to the point of completely jeopardizing Himself socially nd legally.

The New Testament does not tell us, with any elaboration, the ay in which the death of Christ frees man from sin. That omission oes not necessarily invalidate the fact. The experience and the ospel of the early Christians were summarized in two words: Christ crucified". They had a Saviour which was Christ the

Lord. That was their positive gospel. It is left to each age to enrich the fact of the atonement by an increasingly full definition which it adds to all preceding definitions. Have we not to-day in the theory of sublimation a suggestive line of interpretation? Is it fanciful to see in our Lord's own words a foreshadowing of it? "I, if I be lifted up from the earth, will draw all men unto me." The watered milk of a gospel of humanitarianism is a poor substitute for "the blood of the Lamb", interpreting the word blood as does Ignatius in his haunting phrase, "His blood which is immortal love". The death of Christ, which is the fullest and highest manifestation of love and the complete handing over of love to the human heart, takes our God-created instincts and passions, our natural endowments and appetites and sublimates them, *i.e.*, breaks through all our in differences and hostilities and brings our hearts up and back to God. That potent love raises all in us to the highest possible achievement where we allow it to have its way, so that the sex impulse becomes a passion to serve others rather than to indulge self, the fighting instinct becomes a passion to save others rather than to destroy them, and the weak, sinful, fearful soul, beholding the glory of immortal love, yields itself to the Great Sin-bearer and "is changed into the same image from glory to glory". Even Saul Kane, lecherous, drunken, pugnacious, through "the Everlasting Mercy" finds that

> The bolted door had broken in,
> I knew that I had done with sin:
> I knew that Christ had given me birth
> To brother all the souls on earth.

To be lifted from the old self into a self transformed by the renewing and revitalizing of mind and heart, is the true re-birth from above, and that is the transmutation that the recreating love of Christ achieves. It is an elevation at the hand of the King of kings to the moral and spiritual peerage of the children of God.

Let us hold fast to that great word *Propitiation*. Words change their meaning. We do not give the same meaning to the term "Lord Chancellor" that our ancestors did: he no longer keeps the King's door. By the time of the second Temple the idea that propitiation meant the softening of the anger of Deity had given place to that of annulling separation. To-day, the solemn ritual of the Day of Atonement expresses to a pious Jew a longing for the removal of all alienation, of all hindrances to the intercourse of spirit with spirit. The New Testament Christian found that Jesus Christ was more completely one with him on the Cross even than in the Incarnation. Through the Incarnation our Lord was one with man. In the crucifixion He was one with sinful man.

You may get rid of bulls and goats and all the varied paraphernalia of sacrifice, but you do not get rid of sin, you do not eliminate sacrifice. If, collectively, the body of Christ to-day would

ve as He lived, live vicariously, as love always does at its highest, e should witness some of the "greater things" that He predicted. he Church would take away the sin of the world out of politics and dustry, and the social order, out of the institutions, the thoughts, e hearts of men. Courage, faith, devoted love on the part of hristian men and women working in unison would mean the ingdom of Heaven on earth.

This great idea of vicariousness has the value of being both sitive and redemptive. It substitutes a true, though costly, idealism r the flatulent ethics of the demagogue, with his ready-made illennium. Sin is the problem! Love is the only solution! There ust be mystery in such a theme as man's sin and God's redeeming ve. To say that in His death on the Cross He entered into complete llowship with sin-stricken men and therefore they can enter into ving fellowship with Him and so escape sin and enter once again to fellowship with God, is difficult to explain. But in view of all e facts of history and experience, it is more difficult to explain way. And such fellowship has produced the profoundest moral nd spiritual changes, and the finest characters, and issued in the blest institutions. The tree is known by its fruits.

To say that man is "heir of all the ages" is but to proclaim cariousness from the housetops. It is to insist on the fact that in-lculable things have been done for us by heroic love that we could ot have done for ourselves. The Christian Church got firm hold pon the fact that Christ died for all men to bring them to God. It w the societary implications of that fact and drew its inspiration om and based its hope for the Kingdom upon it. Deny the carious element in the Cross and you deny the deepest facts of racial istence, motherhood and fatherhood.

> Were I drowned in the deepest sea,
> Mother o' mine, O mother o' mine,
> I know whose tears would come down to me,
> Mother o' mine, O mother o' mine.

oes that strike a true note or a false?

The vicarious permeates life. Why exclude it from the Cross? Vhy not see at Calvary its culmination? The profoundest of all ysteries is the atonement, that act of reconciliation wherein the ree greatest mysteries of all time blend in one—the mystery of man, e mystery of sin, and the mystery of God. Would you save nother from spiritual ill, you must go down in understanding llowship to his level whom you seek to save, and yet not go down nder. The Christian doctrine of salvation is psychologically nable. Where we are dealing with men and women the only way y which a nobler soul can lift a meaner, a better man save a worse, to seek and to win his fellowship in such a way as to become like m and yet remain different from him. Christ's servant must enter

into and pass through his comrade's experience, often feeling th pain and shame of it more poignantly than he, in order that, in turn the one who is saved may share the experience of the one who, unde God, has saved him. Salvation is a matter of mutual experience Salvation by fellowship demands the consent of both parties, if it i to be an accomplished fact.

O Lamb of God, I come.

The Death of Christ leads on to the Resurrection of Chris without which the Cross must have remained the darkest of a tragedies. The Resurrection was the beginning of a new life i Christ that has produced these unique facts the Christian religion the Christian Church, the Christian civilization (at which wise me will not sneer), and the Christian character. It has still to produc the Christian State. The plastic condition of the post-war worl brings this within the bounds of possibility as never before. Th *motif* of the New Testament is the broadcasting of a new and glorious Evangel. Conversion is not merely the turning away from a dea past, but the turning towards a life of service for others, with th risen, living, indwelling Christ as our ideal and inspiring motiv power. "When thou art converted, strengthen thy brethren." is here, so far, that we have failed. Jesus is committed to a world wide campaign of social and international service. If it seem beautiful, but wholly impracticable dream, let us remember that th living God is in our midst, waiting to reveal Himself in power an great glory to and through sensitive and trustful souls, enablin them to do all they are called upon to do, through Christ. The ma after His own heart is he that heareth His sayings and doeth them We cannot help witnessing for good or evil, because personality a diffusive force. The time is ripe for a new call to witness. It wi not be sounded in exactly the same terms or tones as those of an previous age, though " the love of Christ constraineth me," will h its keynote. It will seek to apply the living, redeeming, reconci ing, sublimating power of Divine love to world peace and wor intercourse; to work and recreation, which latter threatens to becom a bigger problem even than labour; to sex and art; to economic industry and politics.

> And we must still make good our teaching
> By living, not alone by preaching.

One of the surest ways of saving one's own faith is to fight again unrighteousness incorporated in custom, habit, and institution. B all these problems are so vital that one dare not begin to deal wi them until one is assured that any scheme of reconstruction will see and find for itself an adequate and permanent foundation. Life an work are ultimately governed and judged by the background of th eternal. Without this cosmic background, without the mora

ligious, and spiritual reality which alone gives permanent value to
e, our political citizenship, our industrial citizenship, our whole
cial life are, in the final issue, without meaning.

A practical ideal such as Christ calls us to requires a logical
ason for its existence, a moral basis for its foundation, a spiritual
spiration for its continuity and realization. Reconstruct society
any lesser foundation than God (and God as revealed to us in and
the living Christ), and however fair and substantial it may appear,
me blind Samson of revolt, corruption, or despair, will fling the
llars of society into the dust and bring your laboriously built
ructure tumbling about your heads. After 2,000 years of experi-
enting, with the Land of Promise still a land of "far-distances,"
e face our problems with the conviction that their solution can come
ly through the application of the principles of the Kingdom of
eaven to our earthly needs, for

> The acknowledgment of God in Christ
> Accepted by thy reason, solves for thee
> All questions in the earth and out of it.

A. E. Snashall.

THE SOUL OF A MINISTRY.

What I want to write about is that quality of an inner life which is the background of a true ministry. Without that background it matters little what is put in the foreground. There will be no mystery. All really good work has this touch of mystery; this element which I have ventured to call by the old Platonic name of soul. Lord Hewart was speaking the other day about Oratory, and he said that we know at once the difference between great oratory such as that of the past, and what we have now; just as without being experts in rowing we can see that the boat at the head of the river is better than the one that comes in last. I suppose great oarsmen are like great orators, born and not made; they have the rhythm of the oars beating in the blood. There is a kind of soul in the thing. And in much the same way we know good ministries when we see them. Whether Plato's definition of a philosopher is right or not, that he is a man "able to apprehend the eternal and immutable", this definition is certainly an outline in the rough of a true ministry. Such ministries are at home with the unseen. Latimer, Jeremy Taylor, George Whitefield, will stand out in any age, because they speak to what is permanent and primeval in us. Very largely it is a question of soul.

Dean Church once defended the ministry against the common charge that it is a poor calling for a man; he said that it is poor if we make it poor, but it is what we make it, and as high as we make it and it is the highest of all if we care to make it so. This is akin to Matthew Arnold's well-known saying that if we are to gain the full benefit of poetry we must have the real estimate of it. A great painter made the answer that he mixed his colours with brains; but he cannot have meant Herbert Spencer's brains, he must have meant Michelangelo's. And there is this bond of similarity between poetry, art, and a true ministry—that the real estimate of them takes very great count of imagination and vision.

To see this let me take you back for a moment to the eighteenth century, the age of classical English poetry, and also of Bishop Hoadly. Listen to this from Pope's *Essay on Man*:—

> He who through vast immensity can pierce,
> See worlds on worlds compose one universe,
> Observe how system into system runs,
> What other planets circle other suns,
> What varied being peoples every star,
> May tell why heaven has made us what we are.

It sounds like the Chairman's Address in the Physics Section of the British Association. The difference between that, and, say Browning's,

Just when we are safest, there's a sunset touch,
A fancy from a flower-bell, some one's death,
A chorus-ending from Euripides;

e difference is exactly the difference between one of Bishop Hoadly's nous latitudinarian sermons, and the heart-break of Newman's 'arting of Friends". The one is cold, clever, intellectual; the other warm, human, perceptive. It is a matter of soul.

In the eighteenth century the Puritan vision had become dim, d Dissenter and Anglican buried their animosities in a wild dread "enthusiasm", and in a love of what we now call a dry light. It s very dry. But, just as Crabbe, and later Coleridge and ordsworth, the one by his *Tales,* and the other two by their *Lyrical llads,* brought a new and deeper note, a nature note, into our erature; so did George Whitefield, and John Wesley, and Fletcher Madeley, bring into religion a stirring of new life; and it was nost like a resurrection. Much of the early story of that movement longs to the West Midlands; a little of it to Oxford, but more of it Bristol and Gloucester, to the Cotswold hills, and to Staffordshire d Shropshire. The origin of the movement shews what personal luence can do in religion: Romaine, Berridge, Grimshaw of aworth, Venn of Huddersfield, were not men who are thought to unt in the world. Cowper is almost the only name of real literary stinction in the whole group; Wesley is the only man of outstand- g genius; and though Whitefield is the most amazing popular ator the English pulpit has seen, his preaching was of the sort that ade the Chancellor of Bristol shut all the church doors against him. ese men owed nothing to birth, very nearly nothing to the niversities, and almost everything to something that had flashed in e soul, like the event of that far-off day on the Damascus road.

But the movement had some amount of preparation or literary ckground in a number of books: indirectly in the *Analogy* Bishop Butler, but more obviously in books like Doddridge's *Rise d Progress of Religion in the Soul,* and William Law's *Serious ll to a Devout and Holy Life.* Doddridge was an Independent nister, one of those unfortunates against whom the Universities re then fast shut. William Law was an Anglican; a scholar, a mbridge man, of Emmanuel College. Doddridge's book is useful, t the *Serious Call* is a tremendous book. Once, when Hurrell oude and some friends were at Fairford, Keble overheard Froude that the *Serious Call* was a pretty book: when they were parating, Keble came up to Froude and said, " I heard you say at Law's *Serious Call* is a *pretty* book, or some such word; it unded to me as if you had said that the Judgment Day will be a *etty* sight." The *Serious Call* is indeed tremendous; and it had eat influence not only over the Evangelical Revival, but in the next ntury on the Tractarians. I am afraid the romantic figure who

left the English Church from Littlemore, in 1845, has stolen awa our hearts, and dimmed our interest in the Evangelical Revival, an has made us think too lightly of it; but whatever may have been it infelicities to men of taste, and whatever its theological crudeness whatever it lost from being so early separated from those centres illumination, our college common-rooms, and from being, as it wa at the first, almost entirely a movement among weavers and collier —until the Countess of Huntingdon made one end of it aristocratic whatever be its faults, the Evangelical Revival has had n compeer since for its total influence on the nation's life; it sough men out in their familiar needs, in their miseries, in their spiritua aspirations; and it spoke to them, not in the language of the *Essa on Man,* but in a language which was understood. It dealt face t face with the enormous fact of the eternal: "How can I hel weeping," said Whitefield, himself in a passion of tears, "Ho can I help weeping, when you have not wept for yourselves?"—an the tears ran down the black, collier faces. The things that happene in Gwennap Pit, in Moorfields, and by the mines of Kingswood, a a sign to all who can see. The more we look at the movement, th more we shall find that its source was a profound inner life.

I have taken the eighteenth century revival as an illustratio because its worth was made manifest in spite of so many di advantages; and because I sometimes feel we are inclined t disparage that revival, and to undervalue its grave witness to th power of an inner life. But I have taken it only as an illustratio and not as an ideal. If now we take a wider field, such as the be devotional literature which has come down to us—and we have a ver complete devotional literature, and some of it justly to be spoken as classical—we shall find in all that literature the same note of th supremacy of an inner life. I will say nothing about books lik *The Imitation of Christ,* or the *Theologia Germanica;* let us kee nearer the ground.

There is, for instance, George Herbert's *Priest to the Templ* Izaak Walton said of Herbert that when his saint's-bell rung prayers, the ploughmen in the fields would let their plough rest tha they also might offer their devotions to God along with him, an then they would return to their plough. That three years' ministr in the village rectory of Bemerton, by Salisbury, still lives; and yo see why when you read Walton's Life of Herbert. It is in the *Prie to the Temple* that Herbert says of the country parson that his pulp is his joy and his throne; but the character of his sermon, he says, holiness—"he is not witty, or learned, or eloquent, but holy." Th is Herbert. Now let us hear Richard Baxter in his *Self-Review;* man of much vaster mind than Herbert, and in the thick of wor affairs. He is speaking of the spiritual world as having now becom dominant in him; and he traces this effect to, among other thing

God's transcendent greatness *with whom it is that he has most do;* a very noticeable phrase; and (2) to the sense of the nearness eternity. Newman, speaking to his brethren of the Oratory of Philip Neri, says that he begs for them this privilege, " that they ould never be known by the public world, either for praise, or for me . . . but that they should send many souls to Heaven . . and should work for God alone . . . and make Him ir sole hope, and His eternal heaven their sole aim." And Dean urch, the other of Oriel's two greatest sons, thus spoke to the dinands at St. Paul's: " You and I," he says, " must learn to k below the surface . . . whatever we do, we must not part th that inner sacred life of the soul, which lives within to things t seen, to Christ, and truth, and immortality."

But we have more than a literature to turn back to. We have en unfortunate indeed if we have not known during our own lives e or two ministries that stood apart; ministries that had on them e light of another world, and bore its aspect. Soon after I began rk I had the good fortune to be for some years in close touch with r. Mackennal. Dr. Selbie will not remember it, but when he was itor of *The Examiner* I wrote for him the obituary article on r. Mackennal's death. That is twenty-five years ago. Looking ck I can see what Mackennal's influence was upon me, just when man needs more than the purely intellectual influences, and needs st of all a spiritual guide where the intellectual tracks are only nt. Mackennal was a man of the widest culture, a lineal successor Baxter and John Howe. Some were afraid of him; but in reality had the tenderness and simplicity of a little child, and along lines his own he was a wonderful pastor. His photograph hangs on y study wall at home, and when I am going to say anything par- ularly crude or wild, I see him look up off his paper. There is uch to be said for having a guardian angel.

I need only mention to convey to you what I mean the name of rnold Thomas of Bristol. What was the secret of his unfailing arm? There was one thing some of us down in the West observed out the Congregational Union in those days. They had perhaps score of men who could be relied on to swing the Assembly over on blic questions, and there was no dearth of able minds to handle e changes of thought; but if the Union wanted the deepest notes uck, and to be carried into the heart of ultimate spiritual mysteries, would send for Arnold Thomas. I cannot explain it to you, except be that, in Borrow's beautiful phrase, he knew about " the wind the heath."

If you will forgive me the nearness of the reference, there was other ministry I knew more at first hand than either of these. He s a man hardly heard of outside his own city, where he laboured fifty years. You might have cornered him in five minutes in

academic debate, though I am not quite sure about that; but if yo had gone with him, as I sometimes went, among the sick, among th troubled and heart-broken, it would have opened upon you anothe world, and you would have wondered, and wondered again, how was done. That man was my own father: he had more than a touc of pastoral genius, and his life will always stand to me for the sou of a ministry.

It is not easy for any of us to reach marks like these, and I a sure you will not interpret what I am saying as assuming attainmen in myself. In nothing do we need to weigh our words more than i speaking of the inner life, for in nothing are we so liable to profes more than we can make good. There are so many difficulties; an these difficulties arise from so many sources; partly from ou environment, partly from the nature of our work, but perhaps chiefl from within ourselves. About environment; I believe we can give an importance and force it does not possess. George Herbert say somewhere that though the fishes live in the sea they are not sal We need to beware of the catch-words of an unsifted science Environment is one of those Mesopotamian words which we use an think we have explained something. Environment does tell upon us but not more perhaps than we tell on our environment. Who was said, " L'état, c'est moi!"? It is not untrue to say, " I am m environment "; I take it with me wherever I go, and I make it, quit as much as it makes me. The final question is about ourselves. S too about our work. No doubt the nature of our work brings man difficulties; and not the least that so many of our people have a ver imperfect notion of what a ministry is, and much of our tim is frittered away in things which are not the stuff a man's life is mad of. But even so, and allowing for it all, things turn at last on wha we ourselves intend.

Thus we come at last (whichever way we take) to the question t which Baxter gives the longest chapter in his *Reformed Pastor*, th question of " a minister's care of himself." At all costs we mus get rid of intellectual slovenliness in dealing with Christia experience. We must give ourselves time to live within. Strengt and naturalness in speaking of spiritual things rest on an inner li which has no frayed edges of unreality, nothing that gives th impression of makeshift. This means self-discipline. It means dail concentration. It means effort; the prayer of quiet; not da dreaming, but meditation. I am coming to the conclusion that som ministers read too much. A friend of mine once startled a very i tellectual fraternal with the question, " But when do you think?". believe we need to get alone more; not too much, but more than w do. Take the path over the moor. I had tea once in the Prior parlour of the old Llanthony Abbey; it was not much of a room, b the window looked out up a great valley with a clear stream runnin

wn it; and the valley ended in a high mountain ridge, and over the ge there came the procession of the clouds. I am for having a or's parlour in our lives. Lift up your eyes unto the hills from ence cometh your help. Love the mystics. There is a mystic e in life, if we do but listen-in for it. Why else did the old Laird Lothian lift his hat whenever he passed the site of the cottage ere Samuel Rutherford was born? Says Edward Burrough, And so we ceased from the teachings of men and their words . . . d we waited upon the Lord . . . and while waiting in silence as often did . . . we received often the downpouring of the Spirit on us, and we spake as the Lord gave us utterance, and as His irit led us."

It is this note of spiritual quickness and sensitiveness that seems be missing in so much that is modern. Prospero has broken his ff, and buried it in the earth. But it may be that I am wrong. any rate I want you not to misunderstand me. I will not give up e least bit of our hard-won freedom. Like the rest of you, I see need there is to put our creeds in more believable forms. I do t want to go back. All my life I have loved science, and I am not ing to pretend now that I do not see its meanings. But there is nething else; something deeper in, farther back, more lasting; d without this something else we shall never

. . . unlock
The clasping charm, and thaw the numbing spell.

hen Pius X was trying to restore the Gregorian Chant to the rship of his Church, he said he wished the prayer of his people to t on the beautiful. More and more our own work must rest on the autiful: on that perfect beauty which is holiness; on that durable asure of the inner life which outstrips all praise, and is more cious than rubies, and better than fine gold.

A. T. S. James.

DOGMA AND ITS VALUE IN PREACHING.

THERE is attached to the wall in a certain thoroughfare small signboard advertising a neighbouring Adult School. At th foot of it is displayed the phrase: "No Politics, No Class No Creed!" One has sometimes wondered in what way men ma be supposed to be attracted by these words. This curious list negations is assumed to be a recommendation. "No Politics . . No Creed"; we stand for nothing at all, there is nothing to believe One is inclined to say: "When you have found something wort holding to, and standing for, then put it up on your board. But d not advertise the emptiness of your position." There are som Churches and ministers who seem to find equal delight in the boa that they have no Creed, that they offer to the seeker nothing that h need believe!

Dogmatic teaching is singularly out of favour. Outside th Church, among its critics, the word dogma is almost a term of co tempt. Anti-religious writers in the newspapers describe religio with this word, and feel that it is sufficiently condemned, though the are frequently as ignorant of its meaning as they are contemptuou But within religious circles also, dogma is not in favour. Mo young preachers regard it with suspicion, and set out to establish religion of experience. Since Schleiermacher, this latter has bee the note of theology, it is the current fashion of religious though Doubtless it has done much to justify itself, in spite of the fact tha the religion of experience lies always under the threatening shado of subjectivism.

The Protestant Churches have always laid great stress o individualistic and experiential religion; their life has in some case been sustained on personal "experiences", narrated for the edificatio of the group. This has the merit of making religion seem vivid an real. So urgent has appeared the need of this that we have some thing like a conflict between experience and dogma. It is almo taken for granted that our preaching—as well as our theology—mu be based on experience, and that dogma is, at best, secondary, or a worst, an actual hindrance to modern religion.

The danger of the dogmatic Church is not far to seek. There is risk of religion founded on the acceptance of dogma becoming col and aloof, and, especially, ethically powerless. There may be asse to dogma which carries no moral intent. The historic revolt fro Catholicism took place partly because it was clear from numberle examples that a man might assent to the Church's dogma, and be scoundrel; a Church that held the body of dogmatic truth could y be largely corrupt. Even in those days there were some who live upon experience, and escape the general condemnation.

What is the place of dogma in human knowledge, and what is its ık and prestige as a means of encompassing truth? There have en only three ways of human knowledge, with three corresponding teria of certainty, known to men. The first is Reason, with ional demonstration as its criterion. The second is Mysticism, with perience as its standard. The third is Faith, with authority as its t of truth. The rational method, the method of philosophy and sciences, was developed by the Greeks, especially Aristotle. hen Greek philosophy became bankrupt in the age of scepticism d eclecticism, and it seemed that truth lay beyond human reason, Neo-Platonists delved deep into Plato's thought, and found a w way, making an appeal to immediate certainty through personal perience of reality. This is the mystical or intuitional mode of aching truth, and it found rich opportunity later within Christian ought. But Christianity added to these a *third* means of know-lge. This is faith, based on revelation. It existed already as an erior idea in Plato (ἡ πίστις) but with Christianity it became an tirely new thing, and a recognized way of certainty. The principle faith as a philosophic principle of valid knowledge deserves fuller vestigation than we can give it. It is not to be confused with ystical experience, which is the result of direct revelation to the dividual soul. Faith rests on a revelation objectively made, open all conscious minds that regard it. Its basis is not primarily a ilosophical, but a historical, fact. But Christian faith has two pects. It is at once an intellectual and a moral act; it is affirmation of the truth, and a moral surrender to it. Thus faith s two sides, one cognitive and the other volitional. Both St. ugustine and St. Thomas Aquinas define it as "cum assensu[1] gitare". It is an intellectual assent promoted by the will.[2] Faith ffers in this respect from rational assent; a "will to believe" takes e place of the cogency of logic and facts. What then, distinguishes from mere delusion? Clearly, nothing but the nature of the thority, regarded as unimpeachable, which inclines the mind to lieve. With the growth of the Catholic Church, faith became ore and more intellectualized, or in other words, its cognitive side as emphasized, so that it came to mean intellectual and moral assent the *Creed* of the Church, and was closely associated with the thority of the Church, which guaranteed the truth of the revelation. Now dogma is the content of the cognitive side of faith. It is the ides *quae* creditur". Historical theology has revised the nature of e authority, rather than removed authority from faith. Protestant ought laid the stress on the "fides *qua* creditur", but dogma

1 Aquinas's Latin is less classical. He writes: "assensione"!

2 "cum enim Credere ad intellectum pertineat, prout est a voluntate motus ad sentiendum". (Aquinas. *Summa Theol.*, 2, 2a, Q. 2, Art. 1.)

remains, with always a reference to authority. The wor "dogmatism" has been under a shadow ever since Kant helped t bring it into disrepute. There is a common untechnical use of i which implies a merely magisterial assertion, based on insufficien authority, sometimes no more than an individual opinion. "If I sa it three times, it is true!". Any preacher who is dogmatic in thi lower sense rightly loses influence. But the teaching of Christia dogma is not mere "dogmatism"! For dogma is the intellectua content of faith; it is this content which became crystallized in th Creeds. Further, dogma is to be distinguished from theology. I is the statement of the fundamental revelation, while theology is th fruit of reflexion upon it. "Dogma and theological proposition ar related as doctrine and proof, as judgment and reasons for the judg ment[1]." Whether it can be entirely separated from theology is un certain, for it may be claimed that there is theologizing in the Creed themselves. Yet while we have a revealed religion, we must hav dogma. In a natural theology there are only rational conclusions But if religion is revealed then dogma is the statement of the trut revealed, which the rational mind may not be able to reach.

But the battle between dogma and experience, as grounds of truth goes on. This is the modern form of the unending conflict betwee the theologian and the mystic. The religion of experience is dis turbing to the dogmatist, for it suggests new ways of inward certaint which are difficult to verify. "The dogmatist ever kept watch ove the mystic", says Hoffding[2], "so often carried by the tides of inne life beyond the limits of feeling sanctioned by the Church as righ and true". Shall we follow this way of experience, and abando dogma, in this age, which, with its intense desire for reality and it psychological pre-occupation, is inclined to measure truth by what experiences of it? Yet we cannot all be mystics, while if we accep what the authentic mystic tells us, that, for us, is a dogma still!

But perhaps the chasm has seldom been as wide as it appears. I is reassuring to remember the dependence of the mystic on the dogma of the Church. Mystical experience in its main stream has neve given an independent and divergent body of truth. Christia mysticism has flourished within the limits of the Church's teaching it has on the whole always witnessed to the facts of revealed truth Mysticism has occasionally produced its own theology, as in Pseudo Dionysius or Hugo of St. Victor. But it depended always o Christian teaching and tradition; it is a witness to *Christian* truth "It is precisely in the convictions which he (the mystic) shares wit the Church Catholic", writes Mrs. E. Herman[3], "that his specif genius finds its most characteristic expression", and a study of th

[1] Cf. J. E. Erdmann, *Hist. of Philos.* I, 279.
[2] *History of Modern Philosophy*, I. 8.
[3] *The Meaning and Value of Mysticism*, 299

ding mystics confirms this judgment. If we compare, for mple, St. Bonaventura and Plotinus—both authentic mystics—ile we assume that each has experience of reality, the experience of Christian is of the Truth revealed in Christ, and that of the Neo-atonist of the Deity without Him. Christian mysticism is aracterized as experience *mediated through Christ;* this marks it from all theosophies. It appears that valid experience of ristian truth does not depart from the Church's teaching, in ence and basal fact.

No truth, indeed, can be unrelated to experience, for only as it is that relation can it be known. Dogma also is ultimately the fruit experience, but it is based on the *corporate* experience of the urch, and is the statement of that objective reality which the urch's whole experience validifies and proclaims, and which it ed to state objectively in the Creeds.

Now there are Churches which maintain that they have no Creed. it surely this does not mean that they are without dogmatic truth! hen the Congregational Churches, for example, affirm that inciple of the creedless Church, they refer, of course, to a *written* eed; they have no *Confessio,* no document by which they measure ith. But in the larger sense, few would wish to maintain that they ve no *Credenda,* no truths to be believed.

May we go further, and at some risk (!) suggest that such credal edom as we enjoy is largely maintained for us by those who do not ssess it? The late Father Tyrrell is often quoted as saying that the Catholic Church were to die, the other Churches might order eir coffins! Unpalatable as the claim is, there may be an element truth in it. We should certainly suffer if the credal Churches re not present in the field. Is it possible that we can enjoy this esponsibility, exist without a "creed", because the other Churches e maintaining dogmatic truth with us? Are we flourishing in an mosphere which they have created? I may manage to see without candle in my own hand because my friend holds his candle. But he lets his candle fall we are both in the dark. It is possible that if e other Churches vanished, and left us alone, we might soon have formulate a "Creed", a statement of Christian dogma, which, we ist, our principles would prevent us from mis-using! However this ay be, it is clear that Congregationalism also has its *Credenda;* it holds Christian truth, even though there be no official formula.

In religious circles where dogmatic truth is belittled, there is most always a tendency to degenerate from the true idea of the urch. So far as to-day's revolt from what are considered old-shioned dogmas implies that truth should be continually re-stated the mental dialect of the time, it is healthy. But there are groups ere the central idea is that of a "Quest for Truth". Such a quest essential for spiritual life—yet this idea alone leads to aloofness, to

the rise of rival societies of a semi-spiritual character. We have soon a mere "religious society", just as we may have a Scientific or Literary Society. But a group of people "interested in religion" is a very different thing from a Church, urged by its vision of divine truth to a world-winning task. The weakness is that what is called a "quest" is often nothing more than an excursion! The authentic Church, in fact, begins with truth *given*, which it proceeds to verify in experience. That is the real spiritual quest.

We may claim, then, in spite of the emphasis of to-day on experiential religion, that dogma has a real and important place in preaching. St. Thomas Aquinas's justification of dogmatic truth and the need of faith, can hardly be improved upon even now. Without it, he claims, it would be difficult or impossible for us to arrive at the truth. For the knowledge of God which reason can reach is only attainable by the few, who are fitted for its apprehension, and unhindered by temporal affairs, and pursue it *"pro amore scientiæ"*. Even one with all these qualities *"vix post longum tempus pertingeret"*—the passions of youth divert the mind, while the depths of truth evades all but the most persistent thinker. Moreover, human knowledge is mingled with error, and wise men teach different wisdom. It is fitting, therefore, says St. Thomas[1], that the truth about divine things should be revealed with certainty by faith. Hence the divine mercy has provided that even some things which may not be beyond reason should be included in faith, so that all may easily share divine knowledge without doubt or error. Even one old woman (*modo una vetula*), he writes elsewhere, knows more of the things that belong to faith than all the ancient philosophers. This involves a truth which is vital to our religion. Saving knowledge is not the reward of mental effort. Christianity is not a religion for intellectuals only—a truth to be pondered over by many moderns.

The value of dogma to the Christian preacher lies first in the fact that it stands for *objective* religious truth. The preacher who learns much from experience — as all preachers should — should have a sound basis of objective truth to rely upon. Dogma stands for all the truth which lies beyond *my* experience, or the individual experience of any. Surely it ought to be possible to realize, without falling into obscurantism, that we are here, in the main, to proclaim not our own thoughts, but what the Church teaches about God and human destiny! Moreover, it should be remembered that a man's experience, however vivid and convincing, cannot itself carry conviction to others. Personal experience is in essence incommunicable though the listener may gain something by intuition. Nor could a man's experience alone ever be enough. We cannot hold much of God. The deepest mind is only a shallow trough for the divine

[1] *Summa con. Gent.*, Bk. 1, Ch. 4.

eam. Only the most eminent in depth and saintliness could even empt it. Necessary as personal experience is for effective preach-, the truth must have objectivity. It must be independent in the t resort of the personal relation if religion is to take its place as a nuine apprehension of reality, among other modes of approach en to the mind.

It is the neglect of this aspect that has done so much to lower the jective validity of religious experience among men who follow ilosophical and scientific truth. The metaphysical basis of re-ion has been sadly overlooked. Dr. R. S. Franks in his latest lume, *The Metaphysical Justification of Religion,* has drawn our ention to this. He feels that it is in the pursuit of a true meta-ysical basis that the gap between experience and dogma in eological thought may be bridged. This is not to overlook the plicit reference to objectivity which "experience" in its modern nse contains[1], but rather to follow it out. Conflicts over religious perience, Dr. Franks points out, can only be overcome by the ation of our experience to the ultimate grounds of thought and ing. That is to say, we need a metaphysic of religion.

Now there is a kind of haste abroad which is impatient of deep d careful thought, and is more anxious to know *how* to preach, and nat is *useful* for preaching, rather than what may safely be pre-nted as truth. This kind of mentality labels all careful discussion "academic"! But no true human activity, least of all preaching, n be based on anything less than an eager desire to know reality. et when we hear that frequent phrase in earnest religious discussion "Now let us get down to reality"—we usually find that we are lled by these words to return to what we really feel, to what is most al and convincing in experience! The passion for "reality" is e of the finest attributes of the preacher, but reality is *not* that which curiously stands for in that current phrase, *viz.*, what is vivid in perience. It has a wider, more ultimate reference; it is not to be terpreted subjectively; it is in essence something which is the niting Cause of true experience, revealed in it, but independent of

That persistent effort to know reality, which metaphysics mbolizes in thought, is not so far away, after all, from the spirit the true preacher. This is not to insist that the preacher must be metaphysician! For the preacher, *dogma* stands for that objectiv-, that truth grounded in ultimate reality which the philosopher and eologian seek. Let theology discuss its validity: the preacher is, the moment, only the *proclaimer* of the truth. But if the truth he oclaims is to be convincing *beyond* the moment, it must ve objective and independent value. True experience lies within

1 *Cf.* James Ward, *Psychol. Principles,* Ch. 1.

the limits of truth, but Christian truth is bounded in human terms b dogma. Fullness of experience gives the preacher passion an power. But unless it lie within these limits, it will be misleading Coleridge can give with wonderful beauty the experience of an opiur dream—and De Quincey too—but this will not do for preaching!

This gives rise to two further reflexions, which ought to be great comfort and encouragement in the practical work of preaching The first is that truth is not dependent on our mood, or our emotion Yet our present personal experience of truth largely is! We approac here the problem, "Should a man ever preach what is not in his ow experience?". If he may not then preaching depends almo entirely on the mood of the preacher at the moment. We need n dwell on the well recognized dangers of merely "emotional preaching. A man's changing moods are too precarious to be th controlling factor in his message. Surely a man *may* preach wha goes beyond his experience. There are periods of spiritual drough of dryness and dearth; there is an ebb and flow of the spirit. N minister is entirely free from hours when the stream runs sluggishl and his vitality is low. What shall he preach then? The trut remains! Even with dry heart and thirsty lips, he may proclai what God is able to be to the people, and to himself. I may n cease to pray because I do not "feel like" praying! I may not fa the people, because my own soul has lost the fountain. For th fountain is there, and I have to find it myself as I direct them. Th little span of our own faithless hearts is not the measure of God truth. There is still the Church's truth to fall back upon.

And, secondly, God's truth is not overthrown by our negati experience! There are people whose faith seems to break up whe experience is hard. When sorrow came upon others, these peop were strong in faith, and facile in comfort. But when they then selves felt in their own experience the bitterness of the sorrow the had comforted, they denied God. The easy phrases were forgotte "How can God let it be?", they say, "I have lost all faith". W may have all sympathy with their suffering, and yet they are mi taken. It is just as true that God is good, but experience ha destroyed their perception of the truth. There was a minister wh lost his only child. It was to him a terrible blow. It broke him u it took his power, he could no longer preach. He gave up th ministry, and went into retirement. But with the deepest sympath for so sore a hurt, this is a little difficult to forgive. He must oft have comforted others in grief, yet his own grief took all comfo away. His sorrow might have added to his strength. Ho triumphant is faith, when we see a wounded man asserting the inna rightness of things—a man proclaiming God's love, with the tea of his own suffering in his eyes! But here was a ministry based t much on experience and feeling, with too little objective truth. H

ld not preach that God is love, because in the circumstances he ld not feel it. Yet God *is* love!—the Church teaches it, wider perience confirms it. There is a message still even for a broken- urted man. We should remember that while experience may engthen faith, it can also destroy it. But the thought of the eaching Church" is a heartening one. We dwell upon "*ecclesia ta*", and too little upon "*ecclesia docens*", which affirms and intains in the face of the world—sometimes in the face of perience—the supernatural truth. And often the Church has no er answer than that to the mysteries and sorrows of life.

But there still remains the fact that dogma contains its own diffi- ties. It frequently appears to be unreasonable to the modern nd; it introduces intellectual difficulties which it does nothing remove or explain! Nor does the dogmatic method fall in h our current conceptions of the apprehension of truth. This is a ge topic, but we must comment on it briefly.

It is a little curious that dogma should so often be suspect in igion, while in other realms of thought it is passed without lexion. Most people assume that they are capable of judgment on the problems of religion, whether their equipment and training much, little, or none! This is in one sense a tribute to the unique iversality of religion, even though it result in chaotic opinion; for, Aquinas reminded us, religion is not apprehended by intellect. t it is strange that most men accept dogmas in other spheres of ought without question or resentment, and with scarcely a doubt as he reliability of the method. The dogmas of science, *e.g.*, are often difficult as those of religion, but they arouse no instinctive position. Bearing in mind the current attitude to Church dogma, s interesting to observe that when science draws near to the ulti- te reality, and attempts to describe it, its description can be as gue and mysterious as any religious formula. When Professor dington tries to give a statement of what may be the ultimate ysical reality, he writes[1]: "The stuff of the world is Mind-Stuff. . . I shall have to explain that by 'Mind' I do not here exactly an Mind, and by 'Stuff' I do not at all mean Stuff"! But this is lly not much clearer than the Athanasian Creed! Now we need t interpret Christian dogma as in any sense a hard definition, any re than that of science, but it claims the same privilege as science. is an assurance that there is an ultimate reality, and that it manifests nature at least in this or that way. The manifestations allow of me kind of statement, even if God in His essence elude us. So it serves head-space; it gives us a spiritual universe open at the top, stead of the closed, if spacious, box, bounded by human mind, ich the consistent anti-dogmatist would make it. The spiritual

1 *Nature of the Physical World*, 276.

universe is "open"; every expression in terms of human thought is an attempt to close it; yet express it we must in some way! Any approach, therefore, to *truth* of expression will involve some vagueness, some mystery, even some contradiction. Hence Dr. Eddington's further efforts to explain what he means are not revolting to us. He allows that "Mind-stuff" might well be amended, but when later he tests the alternative term "neutral stuff" and rejects it, this does not shew the absurdity of the position; it shews the inherent difficulty of any ultimate statement. We see the scientist struggling with the ultimate, and do not despise his effort. Dogma in religion attempts the same task, and deserves the same consideration.

For the Christian Church stands for the invasion of our earthly life by a new order of reality. In Christ, says the Church, *God* broke through into our world, and manifested Himself. This message of transcendent truth is embodied in such dogmas as that of the Trinity and the Incarnation, and these have always confronted natural reason as in the main unintelligible; they are to-day, as ever, the objects of the greatest inquiry and doubt. Shall we abandon the Trinity, and find some more rational mode of expression, which might appeal to and convince the mind? So strong is that instinct that probably most men, beginning the study of the Arian controversy, find their first sympathies with Arius. For he did at least try to make the fundamental dogma of the Church *reasonable,* he gave expression to the common instinct! It requires more stability and experience than most of us had in our early years of study to appreciate the significance of the fact that the Church came down on the side of Athanasius. The "Athanasian Creed" is the classic statement of this dogma, but many think that its term "incomprehensible" is the best description of the "creed" itself. This is what comes of trying to express the nature of God in a few sentences. The reader could not do better himself!

But the unique import, the great value, of the dogma lies chiefly in its implications of the nature of Divine reality and truth. The doctrines of the Trinity and the Incarnation insist on this fact—*life and reality are larger than the bounds of reason*! This is a tremendous truth that the world is always in danger of losing; this the Church affirms for the good of the race. This is why the tide rises against her again and again, and beats upon her, yet leaves her unmoved. Intellect leads men away; we assume so easily that there is no reality beyond what it can contain, the best of men are caught napping by the subtle and tyrannous habitude of reason. Yet the Church has never varied in her presentation of this truth—the reality of God is vaster than all the limits of reason. And reason, true to its own nature, has had to be her chief assailant. Men say: "Consider these doctrines! they are not intelligible. Three Persons and One

d—it is a contradiction!" The Church replies: "Whatever your ellect may say, this is truth, that 'The Word became Flesh and elt among us' ". "But this is absurd; it cannot be made reason- e; how could God become Man?"—and the Church answers: "It tters little; life and truth are greater than the intellect at its hest; the Word became Flesh, and dwelt among us". When spair invades their hearts, and the sorrows of life break their ength, her voice is heard: "Yet the Word became Flesh". When earthly power seems to fail, and life is seen as a poor groping in the k, she says: "He dwelt among us". In the hour when intellect aid low, in the extremity of the soul, the Church has nothing more say than that, but it is enough, and none other could say it.

If there *is* any real revelation of God at all, it will be sure to be a le inexplicable. If God *did* shew Himself in the world, the know- ge we have of Him will shade off into the unknown greatness ond, it will contain things which do not tally with the little rules worldly wisdom. He will come "trailing clouds of glory" that le out beyond our sight. We should be suspicious of a revelation could fully understand, for it could not reveal the infinite. In- lectual difficulty is a feature which would have to be present, if it en approaches the truth about God. In fact, if this difficulty were t present, its absence would soon become a difficulty!

The Church's wisdom, divinely inspired, is enshrined in her gma, always the storm centre, yet always the rallying point. We ust not be obscurantist, willing to accept with no effort to under- nd. We ought, on the contrary, to expend our best endeavour to press truth in terms that come near to modern habits of thought. ut let us not find, while we make that approach, that we are retreat- g from the truth! We dare not abolish dogma, for the intellectual fficulty which tempts us ever to new statement is, we have shewn, necessity of transcendent truth. It is just here that Faith makes leap. By avoiding the difficulty, we get a more satisfactory tement, but are so much the more remote from the truth about od. Certainly do not let faith usurp the rightful place of reason, t do not allow reason to succeed in its attempt to abolish faith!

There should be no genuine conflict between experience and gma. The preacher has the unique message of truth which the rld of men needs, and his own heart in which to fashion and mould for their reception. Perhaps preaching may be compared with the ocess of "soldering". Experience welds the reality of God on to man life, and the preacher is the "soldering iron". With the at of personal experience, he brings the human soul into contact, d into coalescence, with the divine reality in Christ. Surely that hich encourages men, and keeps them at their task, is not only such nute experience of God as He may confer upon them to their soul's pacity, but the knowledge that they stand for His truth, truth

which the world could not have invented, and dare not lose. Though men rail and scoff, their logic moves below the truth, and cannot touch it. That which distinguishes the Church from all other institutions is this supernatural aspect, this divine revelation, this body of superhuman truth, this Coming of God. The Word has been uttered—all human words are but sounds without meaning compared with Him. His is the Name above every name, that must be spoken for men's need.

> "No voice but an Eternal Voice
> Could speak the world's relief."

Thank God for the truth which abides beyond our changing moods—for the dogmatic truth which we can preach!

Wm. A. Painter.

FREDERICK DENISON MAURICE (1805—1872).

A PERSONAL REMINISCENCE.

WHEN I entered Spring Hill College, Birmingham, in September, 72, I found that I had passed out of a somewhat dark and chilly nosphere into one comparatively warm and bright—much to my ntent. I don't suppose we were stricter in our orthodoxy at the d Meeting House (so called, before its re-baptism into Baxter urch), Kidderminster, than other Congregational churches, but were orthodox enough. I was brought up on John Angell James, d remember how, when I sought admission to the Church at the e of 15, I had his *Anxious Inquirer* and *Christian Progress* put o my hands with the advice to read them—especially the former— my knees. I did so, and vainly tried to make myself feel as the vered minister of Carrs Lane directed. It was a great relief, about year later, to come under the influence of a young well-educated nday School teacher who introduced me to *Ecce Homo* and assured e that what God wanted of me was not simply to believe this, that, the other, and to go through a prescribed course of experience, but ther to know and love and follow His son, Jesus Christ. I owed ore to my teacher than to anyone else. His sweet reasonableness, r the first time, made religion seem sweet. But what opened the or for me into a larger mental world was a visit of John Hunter to e Old Meeting House. He preached there as a "supply" a month two after he had accepted Salem Chapel, York—where the rush of s eloquence, resembling that of their old minister Mr. Parsons, gether with something new, carried the people off their feet. His me can hardly have reached the Old Meeting House; for the leading acon at whose house he stayed was overheard to remark that the ung man hadn't said a word of any account during the whole of e previous evening; and he didn't expect much from him in the lpit. He was agreeably surprised, while, for me, Hunter's two rmons (to say nothing of his prayers) had a pentecostal effect. ever before and never since has a preacher so completely mastered e. There was a kind of hypnotic power, combined with an effusion light, which thrilled me to the centre. And the mainspring of his scination was not the rushing eloquence, but "the something ore". His texts were familiar—in the morning "I am the resurrec- on and the life", in the evening "Jesus Christ, the same yesterday, -day and for ever". No doubt, I had heard sermons on them efore. What, however, I had not heard before was the new mean- g attached to "resurrection" and "life", the new significance tached to Jesus Christ. And the point is that, when my College fe began, I soon discovered that the new light which had come to

me through Hunter had come to him through Maurice. One of the senior students was John T. Stannard—afterwards minister of Ramsden Street, Huddersfield, and the subject of a law-suit which turned him out for heresy. To him Hunter was a hero—his chief of men, about whom he loved to talk. This formed an immediate link between us, and I had soon told him of my fascination at Kidderminster. Then he told me of Maurice. It shows how withdrawn I must have been from the main stream of events that Maurice was not even a name to me. He had died in the previous April, and—writes his son—

> "there followed, both in the pulpit and in the press, such a burst of grateful recognition of the national service he had rendered as fairly staggered numbers who had never heard his name before, or had known him only under false conceptions of him. It was said to me, by more than one man at the time, that the spontaneity and universality of the feeling was so marked that there did not seem to them to have been anything like it in England since the Duke of Wellington's death".

Some account of Maurice, therefore, must have appeared, if not in the local paper, yet in the *Christian World*,[1] which my father took and read carefully week by week. But if he read about him, he did not mention him, and if he had heard of him as an Anglican heretic I can imagine that his silence was prudentially deliberate. Anglicans and Dissenters were not so friendly then as they are now—still less Dissenters and Anglican heretics. Anyhow, Stannard was the first to acquaint me with Maurice, and his assurance that Hunter sat at his feet drew me to the latter at once. Stannard also professed to sit at the feet of Maurice, but he was rather a desultory student. I think he read George MacDonald more than Maurice—so getting his Mauriceianism in a diluted form. He would get it in the same form through his reading of Charles Kingsley, and, more condensed, in the small treatises of Thomas Erskine of Linlathen. Erskine, Kingsley, George MacDonald were all favourites at that time among the students; so, too, in a less degree was A. J. Scott, whom George MacDonald and James Baldwin Brown alike revered. But if Scott, as he did, avowed himself Maurice's disciple, this puts the latter at the head of the whole group.

There was one man in the College who had no manner of doubt that this was Maurice's right position. He was the purest Mauriceian I have ever known, not only in his thinking but even in his character. I refer to J. Henwood Toms, still living at the age of 84 in Australia and venerated throughout New South Wales by all Congregationalists. He became the first minister of the new Congregational Church at Aston, Birmingham; and I have just read the letter which he wrote to me on 5th July, 1884, announcing his departure to

[1] This has been kindly confirmed for me from the *C.W.* office: "The notices of Maurice's death were long and appreciative".

stralia in the following September. Years of devoted service rond his strength had brought on what seemed to be the first stage consumption; and the doctors had advised that, to save his life, must not winter again in England. "You will understand", he 's, "without my enlarging upon it, that this great change is one ich I cannot make without most painful feelings"; and—he adds "my only consolation is that God overrules all and that He will be near in the new land as in the old". His faith has been justified the experience of 46 years, through which, as minister, as cretary of the N.S.W. Union, as Chairman, his strength has oved equal to his day, while he has gathered to himself the erence, trust, and love of all his brethren. I have not seen him well nigh fifty years but my thoughts of him are as fresh as when my senior by nine years—he made me his friend; and, among ier benefits, talked of Maurice, threw light upon his life, set me ading his books. After reading the *Theological Essays* and *eligions of the World,* I fancy my enthusiasm was almost equal to own, though less intelligent. Another student, my senior by two ars in status, was a no less ardent neophyte. He is now Canon omas, Rector of Northbourne, Kent. We three used to meet for scussion and (what the younglings needed) for elucidation. Some ers, too, caught fire more or less.

In fact, a Mauriceian cult grew up, and probably did more to ape our theology than the lectures of the principal, Dr. Simon. 'e valued these, and some of us came to see that fundamentally they ere quite in accord with Maurice. But *he* did not think so. Simon as, above everything, a systematic thinker. So was Maurice. mon, however, was always in search of the right word, and a aring use of words, and their due logical sequence in an orderly gument. Maurice, he thought, was too careless of definition, used o many words, and often so used them as to cloud the argument. is own ever-recurring question was, "What do you mean?"; and putting that question to Maurice, he got, or seemed to get, a ubtful answer, he felt impatient, and inclined to dismiss him. Of urse, moreover, there was a profound difference, so Simon thought, their respective interpretations of the Atonement, his special theme study. Hence, on the whole, he did not encourage us to read aurice. We had to serve, so to speak, at an altar outside the gate! erhaps we served it the more eagerly on that account. At any rate, for one, plunged heart and soul into Maurice, read all his books I uld borrow, bought one or two when possible, and, like Kingsley, ight almost say I lived upon him, as John Smith, the Cambridge atonist, lived on Benjamin Whichcote.

About the same time (1874) our Mauriceian ardour was fed a little a Mauriceian study-circle which had its centre in London, with a embership of individuals and groups throughout the country. How

many there were, or who were the leaders, I do not know, nor how long the circle survived. But it consisted chiefly of clergy, and had a MS. Magazine made up of papers on aspects of the master's teaching, and, I think, hints of how to apply it, and what to read. This went the round and in due course came to us. We were asked to criticize as well as read it, and even to add something of our own. I was too much of a novice to dream of doing the latter, but I seem to remember that Mr. Toms made one or more contributions; and I distinctly remember that the whole thing struck me as very dull. I was glad to get back to the springs—Maurice's books. I notice the "circle" merely as a sign of the devotion which had grown up around Maurice as it did, on a larger scale, around Browning and Carlyle—a kind of devotion which Maurice himself always deprecated.

When I left Spring Hill in the summer of 1877 Maurice meant far more to me than Simon, and this relation was never quite reversed, though the latter's merits as a great teacher, along with a deep sense of personal indebtedness, gave him a unique place in my affectionate reverence. I may be wrong, but I incline to say that a majority of our younger ministers in 1877 bore the Mauriceian stamp, if under that description may be included what they drew from Thomas Erskine, McLeod Campbell, A. J. Scott, and George MacDonald. These, I am sure, were the favourite authors of my own friends in the ministry; and the man to whom we looked up with enthusiastic trust as leader was James Baldwin Brown, who knew Maurice personally, corresponded with him, and sympathized fully with the spirit and scope of his teachings and very strongly with his efforts in favour of the working classes. "In their enthusiasm on this point they were entirely one, as they were also in their determined opposition—much to their own cost—to the tone and spirit of a certain portion of the so-called Religious Press." Whatever might be the influence of other leaders over the older men of our churches during the great decade from 1875 to 1885, Baldwin Brown was the one who, more than anyone else, captured the younger men—captured their imagination by the very poise of his body, captured their heart by his fearless championship of all that he believed to be right and true, captured their reason by his passionate and persuasive presentation of a real Gospel, a Gospel of love, a Gospel for all men, a Gospel above and beyond all narrowing dogmas. He was the Charles Kingsley of the Free Churches, the mediator of Maurice to them. He represented and expressed the best side of the Leicester Conference in 1878; and his was the real victory, however a majority vote might appear to claim it for a return to the old paths. The young men felt this and enlisted under his banner, and set themselves quietly to preach his gospel, Maurice's gospel, and did so with such effect that it is now generally accepted as a commonplace—not *his* gospel, or Maurice's, but the unquestionable gospel of Paul and Jesus.

I am now a belated specimen of the young men of that time; and, I bear witness of what Maurice did for me, it is but to illustrate a process by which, as in the pioneer case of Baldwin Brown, Maurice me into his own.

(1) For me, he made the Bible a new book. His two volumes of mons on the *Patriarchs and Lawgivers* and the *Prophets and Kings* the *Old Testament* were among those I read first. I had learnt as oy to take the Scriptures as an infallible book of texts. Maurice ght me to take them as a book of life. Into the question of casional errors or inconsistencies he did not enter. The day of the gher critic had not yet arrived, or was only at the dawn (1852). But coming could have made no difference to his method. The higher itic is in search of facts—historic facts. Maurice was with him in is. He once wrote to R. H. Hutton of the *Spectator:*

> "I have called for the application of the most severe tests to its records. I have said that they ought to bear it if the book is what it assumes to be, and that Christians have wronged and degraded it by severing it from all other books instead of manfully evincing their own confidence in its veracity and its strength by trying whether it will not throw light upon all."

man who wrote thus would have felt it a duty to accept whatever a itic like Peake might demonstrate to be the fact about the origin of book, or its author, or its date, or its characters, or its events. Vhen he stood out against Colenso and his book on the Pentateuch 862) it was not because Colenso was a historical critic, but a carper—aking much, *e.g.*, of merely arithmetical mistakes which are relevant to the substantial truth and the high spiritual purpose of e records as a whole. When Kingsley asked him (in 1844) how e should read and teach the Scriptures, Maurice answered that he

> "had been solemnly and inwardly impressed with the truth that the Bible, as a means of attaining to the knowledge of the living God is precious beyond all expression or conception; but, when made a substitute for that knowledge may become a greater deadener to the human spirit than all other books".

he Bible, he said,

> "is a human history containing a gradual discovery of God, which discovery awakens the very faculties and apprehensions to receive it".

his was written 37 years before Bruce's *Chief End of Revelation;* nd his discourses on the Old Testament showed how the end was ached through the experience of Patriarchs, Priests, Prophets, ings, and common folk, in a way which made the Bible a new ook—a book of life and light. Nor need the results of the critical, as Maurice called it the scientific, study of the Bible make it less . Rightly apprehended they make it more.

(2) He saved me from Unitarianism. Dr. Simon once said yperbolically that there seemed to be an epidemic of Unitarianism.

He meant among the students; and he spoke with one or two par ticular cases in mind. The time was about 1875. At that time ther did seem to be some ground for alarm. One or two Unitarian writer were very popular among the men. Martineau especially wa exercising a sort of fascination. And there was no disgrace in bein fascinated by Martineau. One who might begin to read him, as did, in his *Endeavours after the Christian Life,* could hardly hel being fascinated, if he had any religious instinct at all. There wa such insight and power in his delineations of the Christian idea there was so profound and affectionate a devotion to Christ, that on was led to ask, what more is there to desire? What more of divinit can be claimed for Jesus than to make Him, as Martineau makes Him the perfect moral image of God? The temptation to rest conten with this was very strong, and has been recurrently strong in my ow case ever since. But there were questions which Martineau did no answer. What about the essential relation of Jesus to God Whon he called His own Father? Was He speaking in a metaphor What about His essential relation to the Spirit of God with Whon Paul, *e.g.*, identifies Him? What about His pre-existence—"bor first before all the creation"? What about His resurrection whe He was "installed as Son of God with power by the spirit o holiness"? What about His ascent to the right hand of God, or th seat of authority over things "in heaven, on earth, and underneat the earth"? What about the tremendous assertion that "all thing have been created by Him, and for Him; He is prior to all and a coheres in Him"? To ignore all this, as Martineau seemed to di was, I thought, to ignore, on *a priori* grounds, what is explicit affirmed—without demur from the historical critic or from sour reason—in the New Testament. Must not Jesus, then, be one wi God in a deeper sense than Martineau allowed? Must He not b however distinct in person, essentially one with Him? Must n Father, Son, and Spirit be essentially one and the same?

Maurice helped here, as Simon failed to do, because, althoug (to use his own phrase) the latter "revelled in the Trinity", his trea ment of the subject was, for me, too speculative and metaphysica whereas Maurice approached it, as Paul did, from the side of e perience. He had been reared in a Unitarian home: when he was his mother broke away from her husband's faith and joined Calvinistic sect; as a result, the shock to his own faith threw him in a period of agonizing doubt, through which he fought his way, st by step, into a living conviction that the name "Father, Son, an Spirit" declared the reality, or truth of God. Every step forwa answered to a phase of his experience, was tested by experience rath than by "proof texts"—which he regarded as mere pointers experience. So, at last, belief in the Trinity became the rejoicing his heart no less than the master light of his theological seeing.

passage in his Essay on "The Trinity in Unity" brings this out clearly, but I prefer to quote from a letter to his sister (17th May, 1845) on Trinity Sunday, which he calls

> "the most sacred day of the year, the one which seems to me the most significant of universal blessings, and also which blends most by strange and numberless links with my own individual experience and inward history. The idea of the Unity of the Father and the Son in the Holy Spirit, as the basis of all unity amongst men, as the groundwork of all human society and of all thought, as belonging to little children, and as the highest position of the saints in glory, has been haunting me for a longer time than I can easily look back to. It seems to blend with every book I read and to interpret it, to connect itself with all the sick and dying people about me; to direct all my thoughts about my children, and more than all others together, to bring my vanished saint[1] to me or me to her".

Fourteen years later (September, 1859) he answered "a letter as to the several persons of the Trinity" which had been written to him by the Rev. D. J. Vaughan (afterwards Master of the Temple and Dean) by thus expounding *Ephes.* 3^{14-21}:

> "No passage, perhaps, on the whole is so helpful for this purpose —*For this cause I bow my knees, etc.*—chiefly because it does not give us a formal result, but explains the process, the continual process, by which the Apostle himself arrived at a living result. He bowed his knees to a Father, not of himself, but of a whole family in Heaven and earth. He asked not for himself apart from the Ephesians, but with them, that they might be strengthened with might by the spirit in the inner man. But this involved the next step: Christ would dwell in their hearts by faith. And that would lead to the next. They would find the ground on which they and all creation stood: *Being rooted and grounded in love.* And so they would know the height and length and breadth of the love of God which passeth knowledge. Here, I conceive, is the doctrine of the Trinity in its most practical form, yet with all its most delicate distinctions, no confounding of the Persons, no division of the substance. And thus is it received and has been received in all ages by thousands of men and women in weakness and suffering, who were utterly unable to enter into scholastic subtleties as they were to fly over the moon."

This last quotation recalls an interesting circumstance connected with the year 1884. Baldwin Brown died in June of that year, and following on that event, or occasioned by it, a somewhat acrid correspondence arose in the *Christian World* about the effect of Mauriceianism on the younger men. Edward White (1819—1898) author of a well-known book, *Conditional Mortality or Life in Christ,* was very emphatic, not to say truculent, in the assertion of his belief that its chief effect was to produce Unitarians. I felt no desire to enter the fray, but I addressed a private letter to him and told him, with all respect, the contrary effect of Maurice on myself. He wrote back at once, and in so gracious a spirit that my feeling towards him under-

[1] His late wife.

went a complete change. No doubt he was a good hater and coul be fiercely intolerant of those who maintained what he took to b false doctrine—Picton, *e.g.*, whom he singled out in this letter for sharp word. But he revealed to me an unexpectedly humble an gentle side of his nature, and proved again the necessity of the Lord command, "Judge not". There is only room for a sentence or two

> "It is never to be forgotten that Maurice's doctrine was a grow out of Unitarianism (congenital), and was a movement towar orthodoxy — a sort of half-way house towards orthodoxy specially helpful to a Unitarian on his travels towards t Heavenly Jerusalem. It has preserved many from Unitarianism, doubt not. There is, however, a double use for a road—towards t Heavenly Jerusalem and away from it, and my point is, that wh many have travelled, as you have, along this road upwards, there a others who—starting from orthodoxy (or Evangelicalism) have go in the other direction, and descended through Mauriceianism in Unitarianism of a rather virulent description—all the worse from the previous history."

He adds his opinion that, in this respect, "our own ministry is subje to considerable danger". In my reply I did not dispute his opinio and I admitted that Maurice's Trinity was not exactly of t orthodox type; but I urged that he had come to it under the gui ance of spiritual needs which he felt were satisfied by the revelati of God as Father, Son, and Holy Spirit, and that the Apostle Pau starting as a Jew from strict Unitarianism, came to a conception God as a Trinity in Unity—a conception by no means in verb agreement with any orthodox creed—by just the same way personal experience. Of course he did not approve, and in a secon letter (24th September) he repeated his belief that "Mr. Maurice way has proved the *via media* of something exceedingly li Unitarianism". But I think it has proved itself the only livi way of faith in the Trinity, and that for most of our ministers (to s the least) the so-called orthodox way has vanished.

(3) Maurice began his Essay "On the Trinity in Unity with these words—"My first Essay was on Charity; this will also on Charity". Charity in the full Pauline sense of Love (*I Cor.* 1 love focused in the Cross of Jesus and revealed as the inmost natu of Father, Son, and Spirit; love the sovereign principle of the U verse—Eternal, untiring, all embracing—this was the realized grou of his theology and it was through him that I first caught a cl glimpse of it, though years afterwards my too shallow conviction its truth was deepened by one whom Maurice greatly respected Puritan mystic of the 17th Century, an Independent and a Calvini Peter Sterry. Sterry was a Calvinist, but only as Maurice was o Maurice rendered fervent homage to the ruling idea of Calvinism even of supralapsarian Calvinism.

"There lies in it (he said) a deep recognition of God as a living Being, an originating will which the feeble frittering phrases of Arminianism can provide no substitute for. The misery of the Calvinist is his constant substitution of the idea of sovereignty for that of righteousness, which is the one always brought before us in Scripture."

Maurice, like the Calvinist, exalted the idea of sovereignty, but, ike Sterry, the sovereignty of love—holy love, which includes ighteousness. And what *that* is God in Christ has made known. It s the core of the Gospel, the true Christian Calvinism. Here is omething he (Dec. 1852) wrote to David Macmillan:

"Mr. ——" (a Calvinist) "asks what right he or I have to know why God does this or that? I have no right, that is to say, I have no power to penetrate the depth of His wisdom. Moreover I have no wish to do it. I am content to be lost in it. But that is because He has been pleased to reveal to me in His Son the brightness of His glory, His absolute love; because He has shown me that in Him there is no darkness at all. On that point I have a right to be certain; he who says I have not rejects the Bible, and disbelieves the incarnation of our Lord. I will not give up an inch of this ground; it is a matter of life and death. I find as many puzzles in the world as Mr. —— does; if I thought I could explain them by my experience or my reason, I might be a Calvinist or any other theorist. I cannot; I am baffled, and therefore my heart and reason accept the solution which the incarnation, death, resurrection of Christ offer me. *They tell me that whatever else is not certain, God's absolute love is certain.*[1] They tell me that if any man pretends to have more love than God, to care more for his fellow men than God cares for them, he lies. For that there can be no love which does not come forth from God's love and is not the image of it. If then there are any persons caring for the shopmen of London, for the working-men of London, for the prostitutes of London, I say it is absolutely certain that God cares for them, and that I am setting man above God if I think otherwise or fear to say this. . . ."

Here again is what he wrote a year later (Dec., 1853) to "Members f the Honourable Society of Lincoln's Inn and members of the congregation of Lincoln's Inn Chapel", of which he was Chaplain. He ad offered to resign if they approved of his dismissal from his Chair t King's College, and they had replied by expressions of gratitude or his teaching and for himself as a Christian gentleman. Having aid he has

"the best reason to know that the minds of numbers in all classes of society—of young men very especially—are unsettled not on some trifling or secondary questions, but on those which affect their inmost faith, and their practical conduct, on those which concern the character of God and their relations to Him",

e comes to what alone can meet their case—a vision of the

"Love that is the same yesterday, to-day and for ever, and that will put down evil and establish righteousness throughout the universe.

[1] Italics mine.

> . . . I do not repent of any words in which I have spoken to yo of this Love as mightier than all which is opposed to it, or of th triumphs which it is yet to achieve. I believe that, if I had spoke more broadly, strongly, freely on this subject I should have done mor to make you righteous and true. My fear is not of expanding but c contracting the Gospel which we are sent to preach, not of seeing to strong a testimony in the Bible to the will of Him in whom is light an no darkness at all, but of binding its testimonies to meet my narro conceptions; not of exaggerating the duty of the Church to be a witnes against all hard and cruel conceptions of our Father in Heaven, whic lead to a confusion between Him and the Spirit of Evil, but of no perceiving how manifold are the ways in which that duty should b fulfilled. I am sure that if the Gospel is not regarded as a message t all mankind of the redemption which God has effected in His Son; the Bible is thought to be speaking only of a world to come, and no of a Kingdom of Righteousness and Peace and Truth with which w may be in conformity or in enmity now; if the Church is not felt to b the hallower of all professions and occupations, the bond of all classe the instrument of reforming abuses, the admonisher of the rich, th friend of the poor, the asserter of the glory of that humanity whic Christ bears—we[1] are to blame, and God will call *us* to account a unfaithful stewards of His treasury".

In the light of this all else he stood for might be a matter of eas inference.

(*a*). In May, 1831, the Assembly of the Church of Scotlan deposed Mcleod Campbell from his ministry at Row for preachin the Universality of the Atonement. The act was generally popul in Scotland and with the Evangelicals in England. Maurice thoug the Church could hardly have acted otherwise, consistently with i confessional standards. It was these that were wrong. In particula they based its theology "upon the acknowledgement of sin": huma nature must be acknowledged as fallen and depraved and total alienated from the life of God or desire for Him, or capacity receive Him. Couple this with the sovereign arbitrary will of Go and it follows that the salvation of few or many must be a matter election, and the scope of election must be gathered, if at all, fro the written Word. So the question of assurance for any man must indeterminable, or at best most uncertain; while there can be no fr Gospel for man as man. Maurice's instinctive revolt against su doctrine was justified and relieved as early as 1830 by the reading Erskine's *The Brazen Serpent*, and then by Campbell's sermons. discover the true relation between man and God became to him matter of vital concern. He was helped, on the one hand, by h appreciation of what he had learnt to see from his Unitarian fath *viz.*, man's essential dignity and spirituality, notwithstanding h "fall"; and, on the other, by his clearer and clearer apprehension the fact that Jesus appealed to men as the children of God, as lost a yet loved, as the objects—everyone of them—of a love so immense

[1] The clergy.

o constrain God to give "His only begotten Son that whosoever elieveth on Him should not perish but have everlasting life". In his way the light broke upon him. He speaks of it as a revelation -a word strongly suggestive of the isolation in which he felt himself o be among his fellow-clergy. Most of them were Evangelicals of he narrow type, while the Liberals (*i.e.*, those called Broad Churchmen at a later time) were "ready to tolerate all opinions in theology, nly because people could know nothing about it, and because other tudies were better pursued without reference to it[1]". For his own art, he was henceforth a crusader. As he wrote to Erskine (in 852):

> "The task which God has shown me that I am to perform for His Church is that of testifying that the grace of God has appeared to all men."

(*b*) At the beginning of 1846 Maurice published *The Religions f the World,* the Boyle Lecture of the previous year. It turned ut to be, perhaps, the most popular of all his writings, and, if my wn case could indicate the reason why, it was because the book elivered people from a spiritual nightmare. I can well remember he horror with which as a boy I listened to a preacher who besought is hearers to support foreign missions because, apart from the Gospel with its plan of salvation, there was no hope of escape for the eathen from everlasting punishment. I believed the statement, of ourse, for everyone around me believed it—though when I ventured n a question or two, I heard of a sort of loop-hole called uncovenanted mercies". The matter haunted me for years, and red doubts which threw scorn on talk about the love of God. Maurice's book scattered them like the dawn. It was glorious to be hown on the best of evidence, the teaching of the New Testament, hat God is the loving Father of all men, that He has never left Himelf without a witness to them and in them, that the Eternal word as ever been the inner light of every man—the hidden source of all he goodness and truth to which any man has ever attained; that the Word became flesh and dwelt among us full of grace and truth, on urpose to reveal this fact, and claim all men as his brothers, and ffer himself to them as the fulfiller of all their dreams of deliverance rom error and sin, and open the way for them to the Father, and ssure them of a love which takes note of every human soul, judges very human soul fairly and mercifully, and is bent upon the edemption of every human soul both now and always. These are he pre-suppositions underlying the book which irradiate the iscussion of the Religions one by one, and plainly have their root in is theology of the triune name—Father, Son, and Holy Spirit. Am wrong in thinking that this Boyle Lecture—with the addresses,

1 The Liberals (later) changed their character as well as their name, and drew uch nearer to him, though he did not live to see it.

sermons, and discussions it evoked—did more than anything else t inspire that new attitude toward the non-Christian world which is no characteristic of the missionary and those who send him forth?

(*c*) A direct, and to me a crucial, application of his theolog appeared in Maurice's doctrine of the Atonement. Sermons on th Atonement were common enough 50 or 60 years ago. They are n so common now, and may it be said that they are not so common no partly because 50 or 60 years ago they were concerned with trans actional theories of the Atonement, and because Maurice did muc to sweep all these away? A transactional theory, depending, as does, on the assumption of something in the Father which the So must remove before sin can be forgiven, was horrible to Maurice. introduced the sort of variance into the Godhead which destroyed th very idea of grace as the Father's absolutely free, unsolicited, un merited gift to man through the Son. No, Atonement must be God' way of reconciling man to Himself; and God's way must be love' way, the way of self-sacrifice; and self-sacrifice mediated in the So because the Father and the Son are one in love to man, and the wi to save. He is, moreover, one with man, man's true image, his idea the heavenly pattern of what he was meant to be. Now,

> "supposing the Father's will to be a will to all good; supposing th Son of God, being one with Him, and Lord of man, to obey and ful in our flesh that will by entering into the lowest condition into whic men had fallen through their sin; supposing this Man to be, for th reason, an object of continual complacency to His Father, and tha complacency to be fully drawn out by the death on the Cross; suppo ing His death to be a sacrifice, the only complete sacrifice ever offere the entire surrender of the whole spirit and body to God; is not thi in the highest sense, Atonement? Is not the true sinless root Humanity revealed; is not God in Him reconciled to man? Is not t Cross the meeting point between man and man, between man an God? Is not this meeting point what men, in all times and place have been looking for? Did any find it till God declared it? An are not we bringing our understandings to the foot of this Cross, wh we solemnly abjure all schemes and statements, however sanctione by the arguments of divines, however plausible as instruments declamation, which prevent us from believing and proclaiming th in it all the wisdom and truth and glory of God were manifested to t creature; that in it man is presented as a holy and acceptable sacrifi to the Creator?".

This was the doctrine which Dr. Robert Candlish travelled fro Edinburgh to London (1854) to tell a crowded audience at Exeter Ha that to his sagacious Scottish intellect it was all nonsense or wors and then to tell them in the clear set terms of a criminal law court ju what the Atonement is, or rather (since the two are identical) what t "doctrine of substitution is". Perhaps he did not see Plato's ma on Maurice, or he may have thought it an aggravation of his guilt

[1] In Plato's sense.

raw support for a divine truth from a heathen. But it was strange he could not see that Maurice had Paul on his side—Paul's thought f the heavenly, archetypal, representative man, in whom man was reated, in whom he has been redeemed, in whom he died and is risen, n whom he lives and grows and is transformed, in whom he is ccepted before God. Maurice's understanding of Paul enabled him o give a true and abiding significance to terms like substitution, atisfaction, propitiation, imputation, justification. Over and over gain, *e.g.*, we find him exulting in the assurance that God judges im not as he is in his own poor sinful actual self but as he sees him n Christ, and acquits him not on the ground of what he is now but f what he sees him to be and what at last he will be in Christ. It ay be all a delusion, and yet is it? Is it not the same as Luther's pring of joy—*simul peccator et justus?* Re-reading Maurice has rought me back to this with increased confidence.

(*d*) When Maurice was turned out of his Chair of Theology at ing's College in November, 1853, the main plea against him turned n his Essay, "Eternal Life and Eternal Death". He maintained that n the New Testament eternal is not another word for unending time, nd that it has a qualitative sense. Eternal life is the life of God, a tate of love and purity and joy and peace; eternal death is life apart om God, a state of evil induced by the wilful practice of sin. The rmer is heaven, the latter is hell. Men, therefore, may begin the njoyment of eternal life, or heaven, here on earth. They may, also, nter into the experience of hell. There is no doubt that he proved is point—though he certainly overstrained it in his interpretation of me New Testament passages, and of the Athanasian Creed. But wish to stress two things. One is that he won his victory over the revalent belief in a material hell of endless duration, not so much by s handling of texts as by the convincing force with which he ex- ounded his Gospel—the old-new Gospel of sovereign love. The ttle of texts, indeed, went on, and the issue seemed to fluctuate rst to one side then to the other. The issue, however, did not lie ith the philologist. Nor did it lie with the critic who might e able to show that this or that text was wrongly ascribed to Jesus nd reflected the crude notions of some Jewish apocalypse. It lay ith those who should recover that "mind of Christ" which conven- nal orthodoxy had lost. Maurice beyond all other teachers of his y helped the open-minded—whether clerical or lay—to recover that ind, and so to realize the unspeakable blasphemy of supposing that e God and Father of Jesus could create a hell outside the sinner mself and keep him there in hopeless misery for ever. When once hristian people began to see again the face of God in the face of sus they broke loose from the bondage of texts, and felt that all the xts in the world were of no account if their effect was to contradict e absolute, the eternal, the ever-redeeming love of God.

No one born within the last 50 or 60 years can have any adequat idea of the wave of relief which swept through those of us in th Churches who were young and in a state of acute mental revo against the accepted doctrine of hell. Many older people, wh placidly assented to the doctrine because they lacked the imaginatio to grasp its dreadful implications, experienced a like relief when th truth about God in Christ really came home to them; and some them, to my knowledge, blessed God for Maurice.

But one needs to stress another thing, *viz.*, the mistake, ofte made, of saying that Maurice went so far as to assert positively th doctrine of universal restitution. I made the mistake myself—thoug I ought to have known better—and preached a course of four mornin sermons to my poor long-suffering Alnwick people in which I unde took to demonstrate from Scripture the sure and certain salvation every man at long last and even of the devil, if there was such being. The sermons did no good, so far as I could see, and simpl perplexed and pained my best friends. Many a time since have thought of my arrogant dogmatism with regret and shame. But, the time, I believed myself to be following Maurice not only in h doctrine but also in his courageous outspokenness. And yet he were his own words staring me in the face:—

> "I ask no one to pronounce, for I dare not pronounce myself, wh are the possibilities of resistance in a human will to the loving will God. There are times when they seem to me—thinking of mys more than others—almost infinite. But I know that there is som thing which must be infinite. I am obliged to believe in an abyss love which is deeper than the abyss of death: I dare not lose faith that love. I sink into death, eternal death, if I do. I must feel th this love is compassing the universe. More about it I cannot kno But God knows. I leave myself and all to Him."

In such reverent agnosticism should not one be content to wa and hope?

Near the end of 1883—more than eleven years after his death- appeared the authoritative *Life* of Maurice, a fine tribute to the *piet* of a son who could produce so rich a memorial of his father. unveiled for the first time his beauty and grandeur, none the less f the defects which it did not conceal. Here we learnt the history his mind, the growth in it of those principles which made him t man, the churchman, the theologian that he became. We learnt th width and weight of his influence as a student, a preacher, a teache a writer; we learnt the power on himself of the truths from which h influence mainly sprang. We learnt to measure the almost incredib meanness and rancour of the hostility which he had to face year af year from those who regarded, or professed to regard, his truths mischievous falsehoods. We learnt of his profound love of pea and yet of a loyalty to conscience which compelled him to words a deeds that led to the sacrifice of peace; we learnt of his extraordina

ourage in controversy, his honesty, his humility, his magnanimity, iis eagerness to see the others' point of view, and give them credit or sincerity, to excuse their mistakes and acknowledge his own. t is the portrait of a Sir Galahad that gradually emerges, and one s not surprised to learn that so he seemed to those who knew him best.

Nor was he otherwise in private than in public life, but the details are more homely. We learnt how he kept under his body—which 'was distinctly below the middle height, not above 5 feet 7 inches" —by early rising (hardly ever later than 6 a.m.), by the cold tub, night and morning, winter and summer; by "fasting on all the days prescribed by the Church"; by an imperious "will to work" which at length broke it down. We learnt how he preferred to dictate rather than write his lectures, and how sometimes "he continued dictating all day with only the interruption of luncheon, and dinner at 6.30", how

> "his usual manner of dictation was to sit with a pillow on his knees hugged tightly in his arms, or to walk up and down the room still clutching the pillow, or, suddenly sitting down or standing before the fire with the pillow on his knees or under his left arm, to seize a poker and violently attack the fire, then to walk away from it to the further end of the room, return, and poke violently at the fire, not unfrequently in complete unconsciousness of what he was doing, poking the whole of the contents of the fire-place through the bars into the fender".

We learnt how if anyone called to see him, no matter who it might be, he instantly stopped his work, whatever it was, and went in to see the caller; how if a beggar called he invariably gave him something—quite contrary to his avowed theories; how "in all kinds of little ways all day long" he was on the watch to do good by stealth; how once, at any rate, when sitting in a crowded 'bus on a pouring wet day some old apple woman came to the door looking for a seat, and how he, then an old man, instantly got out on the roof. No wonder little children, country villagers, his servants, all adored him. No wonder they and almost every human being who crossed his path were swayed by him. They were swayed by him because he did not seek to sway them. He was among them as one that serveth. Charles Kingsley said "if he had a fault it was that his humility was carried to an extreme". Yet there were times when another aspect of him appeared. "There were times when he could make his words sting like a lash, and burn like a hot iron". Whenever something that he looked upon as morally wrong or mean excited his wrath "he began in a most violent manner to rub together the palms of his hands". "A lady who often saw him thus said that she always expected sparks to fly from his hands and to see him bodily on fire". At the same time, his look and his words were apt to be terrible. Such a man at such a time might well illustrate the wrath of the Lamb.

I will close with a sentence or two which take us to the secret of his life. As early as 1836 Mr. Strachey (afterwards Sir Edward) reported to a friend that

> "Miss B speaking of him said, he is a man of much prayer, his sisters told me that when he was with them they frequently found that he had not been in bed all night, having spent the whole night in prayer".

There is a record of him as suddenly surprised in his morning prayers, when it was seen, as he rose hurriedly from his knees, that his eyes were

> "depressed by the intense pressure of his hands, the base of each of which had been driven and almost gouged into either eye-socket, the fingers and thumbs pressed down over forehead and head".

And his wife wrote:—

> "Whenever he woke in the night he was always praying and in the very early morning I have often pretended to be asleep lest I should disturb him whilst he was pouring out his heart to God. . . . He never began any work or any book without preparing for it by prayer."

Thus he became what Gladstone called him—"a spiritual splendour".

I have written this paper partly in hope of luring some of our younger men to lay aside, if need be, a prejudice, born perhaps of hearsay, against Maurice—as a misty writer and an outworn, ineffectual thinker (according to Matthew Arnold's too-oft-quoted jibe that "he passed his life beating the bush with deep emotion and never starting the hare[1]"); and to read him for themselves. They would not always find him easy reading, it is true, but at least they would find him a well of English undefiled; and especially they would find in him a strong reinforcement of the faith—the free Evangelical faith—which has come to them they hardly know how and whose truth they may take to be self-evident, but which fifty years ago was accounted sheer heresy. Then, I think, they would join with me in rendering a tribute of gratitude to the man who, above all others, rescued that faith from the dust of a dead orthodoxy, and restored its original image and superscription, and, at sore cost to himself, "made it current coin" once more. This was Maurice's glory, though he sought only the greater glory of God.

F. J. POWICKE.

1 Even so recent and fair a writer as Mr. D. C. Somervell (*English Thought in the Nineteenth Century*, p. 118) after quoting the jibe, can say "his books are no longer readable" because the things for which he contended have become "truisms"—surely a reason which would go far to rule out a reading of all books that treat of ideas once novel, but now commonplace!

"THE FRATERNAL."

HERE are many Fraternals, but there is one in particular. Owing to e fact that it was chronicled that Dr. J. H. Rushbrooke and I presented "The Fraternal" at Dr. R. F. Horton's farewell thering at Lyndhurst Road, Hampstead, there have been many quiries about the constitution of this Society. Perhaps I, a nona-narian who has been a member of "The Fraternal" for 49 years nd Secretary for 25, may be allowed to describe it.

Once a month there is a gathering of Congregational, Presby-rian, and Baptist ministers who live in London. They meet in one nother's homes for breakfast at nine o'clock, and then proceed to the udy of the Greek Testament or some special part of the Old. ometimes, owing to domestic arrangements, they meet in a vestry, in Whitefield's Tabernacle or the Baptist Church House.

The breakfasts are occasions for interchange of opinions and sug-estions and, often, of humorous stories: the outbursts of laughter the part of so many reverend gentlemen may possibly shock the uls of those attending to our bodily needs. The breakfasts have metimes been unique, as when Silvester Horne's table had on it, nong other eatables, grilled turkey bones. Dr. Horton has always large central pork pie on his, and P. T. Thomson, late of Hamp-ead, allowed his wife to send round plates of tasty turbot. When rawberries are in season it is always evident that "The Fraternal" preciates them, and the cream that smoothes their way over the late seems to loosen tongues.

Sometimes distinguished men, from other denominations or other nds, are invited and heartily welcomed. I remember the visit of rchdeacon Sinclair, and how certain words of his led several of us sign a "Round Robin" to Lord Rosebery, when he was Premier, ating how surprised and pained we, as Nonconformists, were at e way in which such men as Canon Farrar were overlooked when reat positions in the Church were to be filled. A week after, the eanery of Canterbury fell vacant, and Farrar was appointed. He ld me afterwards that he could not imagine how the Premier ought of him, but he found an explanation in the letter of "The raternal". It may be said that most likely Dissenters indirectly ppointed the foremost Dean in the State Church!

How "The Fraternal" began is hardly known. There is a adition that it began after the *Rivulet* controversy and was a sort protest against the harsh treatment accorded to the gentle author "Dismiss me not Thy service, Lord". The books that record the rlier proceedings are lost. The various secretaries seem to have tained their own note books. The Rev. W. Roberts, of Notting-

Hill-Gate Church, never gave up his. I have, however, those of m predecessor, the Rev. Robert Dawson, but they say nothing abou the origin of the organization, nor can its present members furnis any information.

After prayer, and the reading of the minutes, the one who give the breakfast has also to give the exposition of the chapter that follow the one last considered. When it is Dr. Horton's turn to give th exposition, we all know that we shall get the last results of schola ship and research. When Dr. Rushbrooke is able to be present w get from him also first-hand information of the progress of the Gosp and of liberty on the Continent. Not infrequently members who hav had to fulfil engagements at great distances will come in fresh fro a night in a sleeping car and enjoy the breakfast and exposition befo they find their way to their own homes.

I always feel repaid for a journey from Eastbourne to any meetin of "The Fraternal" by the light one gets on Scripture, and the i spiration that comes from fellowship. Dr. Horton would confir this, for he wrote in his *Autobiography:*

> "Outside the constant loyalty and support of Lyndhurst Ro . . . the most salutary local influence was 'The Fraternal'. . In those days Newman Hall, Edward White, and Joshua Harrison (Camden Town) made the Society one of unusual value. . . . The were the giants who had been in former days, and they moved amo us, the pigmies of a later time."

Yes, and they moved with considerable doubt about Dr. Hort himself. I well remember how, after one gathering when Harris and Newman Hall and I were talking together, Newman Hall sa in respect to some generally received orthodox point that Hort had questioned: "Oh, Joshua, if our young ministers treat th doctrine in such a dubious manner, what will happen to t Church?".

"Oh, let him alone, Newman", said Harrison. "Give him tim and he will be as orthodox and evangelical as any of us". Then put his hand gently on Hall's shoulder and, looking fixedly at hi said solemnly, "We must trust him". Their trust has not be misplaced.

Among those who have ceased membership through removal other places are the Revs. W. B. Selbie, R. C. Gillie, Anderson Sco Richard Roberts, Phillips, Yates, Johnston Ross, P. T. Thomso F. C. Spurr, and W. C. Poole. Among those who have passed to t upper sphere are Joshua Harrison, Newman Hall, Munro Gibso Edward White, Newton Marshall, J. H. Shakespeare, Silves Horne, and lastly, F. B. Meyer. Still "The Fraternal" keeps up its full strength of fifteen, and is as lively and helpful as ever.

FREDERICK HASTINGS.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

THE GROUPING OF CHURCHES.

THE ZONE SCHEME.

THE immediate purpose of this article is to present a description of the working of the Gloucestershire Zone System of Grouped Churches.

Since, however, the Zone Scheme is one among a number of methods of linking churches in associations more or less compact, it is necessary, in order to relate them to one another, to take a brief general survey of the kinds of groups that already exist amongst us.

These may be regarded as ranging themselves roughly under four heads:

(1) Those which are partnerships in varying degrees of closeness between two or more self-supporting churches.

(2) Those larger groups in towns or other defined areas wherein all, or practically all, the churches are associated on a co-operative basis.

(3) Groups of small churches and mission-stations centred about one self-supporting church and dependent upon it for pastoral oversight.

(4) Groups of two or more aided churches linked by the County Union into a single pastorate.

Either directly or indirectly it is possible for County Unions to be involved in the working of such groups as (2) and (3), their activities being satisfactorily limited to making certain grants in aid. More commonly, however, it is with groups like those described in Section 4 that a County Union is concerned, and here it has to face the often embarrassing alternative of having to support a group of little churches, one or more of which is in an unhealthy state, or of refusing to render any assistance whatever. Usually there is no middle course. The initiative in the selection of a

minister and in all else is with these churches, however unsatisfactory their constitution or spiritual condition; and generally the less qualified they are to exercise such a prerogative the more insistent is their claim to do so. The Union is strictly limited to a single alternative: it may render financial aid or it may refuse it. In such circumstances a refusal may amount almost to an excommunication. On the other hand, to make a grant may be to become a partner, and perhaps a substantial partner, in an arrangement which it has no constitutional power to modify or end. A County Union's power of nomination in the appointment of a minister may occasionally serve all the needs of the case where the pastorate of a single church is involved. But in the case of group pastorates, especially where men are employed as evangelists who have had insufficient training or experience and who often have little or no knowledge of or love for Congregational methods, the need for some more adequate method of "*Church Aid*" is manifest. And if the problem is approached by way of the ministry rather than by way of the churches it is susceptible of a constitutional solution.

The distinctive feature of the Gloucestershire Zone Scheme is that its composite ministry remains directly in touch with the County Union. In a locality in which are a number of churches requiring grants in aid, the County Union establishes an associated group of ministers—a Superintendent Minister (always List A) and one or more assistant ministers (often, though not, of course, necessarily List B). A church not strong enough alone to maintain a pastor may apply to this *collegium* or group for ministerial service, and if its application is approved it is "admitted into the Zone". In this way the church does not invite an individual to its pastorate; it invites the associated group—the Superintendent of the Zone to be its senior minister and the other members of the group to be assistant ministers.

From the point of view of the County Union the method works out in this wise. Instead of making a grant to a church to enable it to maintain a minister, the Union establishes and maintains a ministerial group, and says in effect to a church needing help: "We offer you a ministry if you will make what contribution is possible toward its maintenance".

Finance.

The amount of a church's contribution to the ministerial fund is a matter for adjustment when it enters the Zone, and the amount may be readjusted by mutual agreement in the Zone Council from time to time. In this reckoning all endowments for ministry and all manse must be included. Churches remit to the Treasurer of the County Union, monthly, the amount of their contributions to the ministerial fund. The Treasurer of the Union pays all stipends.

Ministerial engagements are made definite by three-party agreements—the three parties being the County Union Executive, the one Council (for the churches), and the minister.

The Zone Council.

The administrative centre of the Zone, as such, is the Council. It composed of (1) all the ministers in the Zone, (2) two delegates om every church in the Zone, (3) two representatives of the District r County) Union, and (4) the officers of the County or District nion *ex officio*.

The Council acts in all cases of ministerial change and in such her matters as affect the common life of the Zone. It raises and lministers a fund out of which the expenses for printing (preaching ans, *etc.*) and travelling expenses are met.

Of these expenses the greatest inevitably will be those incurred in oving Ministers about for engagements at different points in the one. It is possible to get special help in maintaining this "Petrol und" from Young People's Societies in the County, for interest n easily be roused among them in work of this character.

Constitutionally the Council has no authority over the individual urches, but experience proves that the churches find it dvantageous to bring to the Council a number of matters that are rictly speaking their domestic concern, *e.g.*, alterations, repairs, or nancial difficulties. Interests common to all the churches such as issions, Insurance, and Trusts are inevitably dealt with by the ouncil, which is also able to relieve the County Executive of a good eal of detail scrutiny when the Schedules come to be discussed.

The Zone Ministry.

The chief anxiety of a County Union in setting up a Zone will be e discovery of a Superintendent Minister, for upon his character nd quality the success or failure of the movement will greatly epend. Too often, unfortunately, financial limitations interfere with ee action. And, of course, the conditions vary greatly. In some calities where a number of needy churches suggest the establishent of a Zone the minister of a self-supporting church in the midst them may be prepared to be overseer of the work. In such a case e County Union will be able to make a financial arrangement that mutually satisfactory. In other cases it may be necessary to set an *ad hoc* Superintendent, who, while he lacks a "centre church" stand behind him, is in this the more free to devote himself equally all the churches of the Zone.

The work of a Superintendent will, of course, vary with the conitions. In Zones where the Superintendent is first the minister of church, Sunday service in the other churches will necessarily be nited. But in any case, the Superintendent Minister is expected to

preside at all church meetings in the different churches of the Zone This is a very important item in the scheme—in some respects probably the most important—for leadership of an authoritative type is one of the greatest needs of the smaller churches. The arrangement of the preaching and pastoral plan will also be his concern, and the exercise of such pastoral oversight as will naturally suggest itself

The other ministers of the Zone may be stationed either at some central point or at some particular village. In pastoral work it may be necessary to appoint to each a particular *parochia,* but care will need to be exercised to prevent the impression growing that he is the one minister of the church or churches of that particular area. He is a Zone minister, assistant to the Zone Superintendent who is the senior minister of that church and all the churches. For the health of the Zone it is wise to spread the preaching services of every minister over the whole Zone.

In conclusion an attempt may be made to touch upon a few points that may arise in discussing this scheme.

Distances and Size of Area. In envisaging a possible Zone area it should not be forgotten that this is an age of petrol and that churches ten or twelve miles apart are geographically as near to one another to-day as those were that a generation ago had a scant two miles between them. In the two Gloucestershire Zones the distances from the centre of administration to the church at the furthest point are respectively ten and eleven miles.

The Autonomy of the Churches. The freedom of independent churches is interfered with as little (or as much) under this plan as any in which County Unions are involved. Churches are free to associate themselves with the Zone. They are as free to dissociate themselves from it. In the same way the other churches in their County Union are as free to give or withhold grant in aid according as they deem it to be usefully employed or not. Under this method they endow a selected ministry of which, if they think it right, any church in need may avail itself. There is no compulsion at any point beyond the constraint of local circumstance; and that is a factor in any scheme.

Grouping. It often happens that where both financial and geographical conditions point to the union or association of two neighbouring churches under one pastor it is found that of all the churches of a County these particular two are the least likely to merge. Sometimes the traditions of the churches, sometimes local rivalries and jealousies, sometimes social or even industrial circumstances intervene, and happy and fruitful partnership becomes impossible. But if the grouping is on a wider plan and a number of other churches are brought into the circle these two churches may be found to be ready enough to take their place in it, and under

se Superintendent, who knows how to use his Zone Council ectively, in a few years both local rivalries and the coldness and clusiveness engendered of isolation will be found to be sappearing. This is perhaps the happiest feature of the Zone ethod.

C. Ernest Watson.

"A PHILOSOPHIC OFF-DAY."

EFORE we entered the elementary metaphysics class (and before we iew the adjective which the professor actually and blasphemously plied to it) most of us regarded the philosopher with awe. We lieved he had unearthed the final secrets of existence. To our pre-ilosophic minds creation seemed to be the production of rabbits it of a hat. But rumours had reached our ears that the philosopher ade the hat suffer a sea-change into something called "space-time". nd then the rabbits would emerge out of space-time in such a com-rehensible manner that the philosopher himself, had he alone been resent with primal space-time before existence was, could have redicted rabbits, and "ortolans in Italy", not to mention straw-rries and the *Congregational Quarterly*. Nay, we imagined, did e not, that the philosopher, but for some slight deficiency of xecutive ability, the nature of which he clearly apprehended, could mself have created all these things which bringeth out their host y number? So we eagerly commenced our philosophic apprentice-ip. We racked our brains upon what happens to a chair when e poor chair has not a soul in the world either sitting on it or oking at it, utterly convinced that by such disciplines we should entually attain the vision of the gods. The mere grubbers in story, the dilettantes of literature, the pedlars of languages, the ay-boys of science, we looked upon with pity, as children of the armed circle pity those in the outer darkness whose plight is the ore pathetic since they contentedly imagine their darkness to be ght.

Alas for our eager dreams! When the first doubt began to rear s menacing head is not easy to say. But, though it may have been the unphilosophic manner of Topsy's growth, the fact is that oubts did increase in alarming fashion. The day is now long past hen any lingering hope of connecting the rabbits with the Absolute ill survived. The day, too, is long past when such a disappearance foolish expectation was accompanied with regrets. For the know-dge that ends in mystery seems preferable to the knowledge that ds in sight. So one found oneself the other day listening, without rning a hair, to the present Gifford Lecturer defining philosophy the "process of supposing", and the history of philosophy as the ory of suppositions in their struggle for the fittest to survive. But

a young student by my side shuddered at the mention o "supposition"; and the look in his eyes revived memories of one' own day-dreams in the long ago. Could the young student hav seen a certain section of my "commonplace book", in which th definition of philosophy as supposition would be the most inspirin and respectable definition therein, I tremble to think of his emotions

For example, there is F. H. Bradley's frank confession about th limitations of his lifework: *"Metaphysics is the finding of ba reasons for what we believe on instinct; but to find those reasons i no less an instinct"*. He is a gallant soul who wades through th philosophic waters after so chilly a commencement as that.

Lotze, if anything, is a shade more depressing. *"A philosophica theory"*, according to him, *"is an attempt to justify a fundamenta view of things which has been adopted in early life"*. This rathe suggests that a little psycho-analysis could change a monist into pluralist. Probably pragmatism is the rationalization in adult lif of an infantile complex due to the discovery that, if you yelled loudl enough in the cradle, nurse would in the end attend to you.

Leslie Stephen expressed the same opinion in terms somewha more genteel: *"The concern of a philosopher is to find how con clusions which are agreeable to his emotions can be connected wit postulates which are congenial to his intellect"*.

These definitions scarcely hold out much promise of producin rabbits, which even the March hare could identify, from the hat. O the contrary, they seem rather to let the cat out of the bag. Nor doe Mr. Wildon Carr offer us any consolation. According to him, *"th ideal of philosophy is to find the right way of asking questions, n the final way of answering them"*. It would be interesting to lear at what point in his infancy Mr. Carr adopted this attitude to lif Was he once humiliated before guests because he enquired whethe Mrs. Smythe-Jones's hair was appearance or reality? No doul Mr. Carr is not at all popular with the publishers who produce thos hefty volumes for harassed parents professing to give them fin answers to such questions as "Why has an elephant a trunk?". our children could be taught to meditate at greater length the rig way of asking such questions, it would be an enormous boo to humanity; though we should have been deprived of Mr. Cheste ton's reply that "an elephant has a trunk because all elephants hav trunks". How would Mr. Carr himself have asked the question Perhaps he would have asked why a trunk has an elephant. But w shall never know until someone discovers the right way to ask him.

Speaking of questions, however, reminds us that the worst ha not yet been revealed. We have yet to hear Dean Inge. In h *Confessio Fidei* he devastatingly declares that *"the history philosophy since Kant is strewn with the wrecks of systems. Th only question is whether any ship is left afloat"*. The Dean mu

onfer with Mr. Carr as to whether this question is rightly ormulated. And then, like jesting Pilate, he must not wait for an nswer. Of course, a not impossible supposition is that the Dean's wn ship appears, to Mr. Carr, fathoms deep beneath the waves; whereas the Dean has the singular impression that it is serenely iding the storm, and is, in fact, the only vessel afloat. His emotions ıust incline that way. It will not be beyond the powers of a Dean o marry them to postulates congenial to his intellect.

This dark suspicion of the Dean prepares us for the famous emark of Donne, in his Sermon XIX: *"The schools have made so ıany Divisions and Sub-Divisions of Ignorance, that there goes as ıuch learning to understand Ignorance as Knowledge"*. Donne ould apparently insinuate that philosophers can potter diligently bout their bunks without knowing whether they are afloat or in Davy Jones's locker. Hence Dean Inge's question must have been adly phrased; for if philosophic systems should be submarines, his uestion becomes absurd. Seriously, though, it is an embarrassing eflexion that we may be dissecting nothing when we believed we ere dissecting something. Someone has put much more inconsiderately what Donne said so delicately. *"What often passes for hilosophy"*, wrote some uncouth person, *"is nonsense fortified by echnicality"*. And that, as John said of his nice new mackintosh, is ıat.

The distressing feature of these trenchant remarks is that they ave all been made by philosophers themselves. It would have been ıore tolerable had they been made by Philistines who had never so ıuch as heard of the good Bishop Berkeley. But it is not so. These nkind cuts have been dealt by the ardent pursuers of that very Visdom whose existence they so seriously question. Or can it be hat these are all blows at the other fellow's so-called philosophy? s this philosophical back-chat; after the manner of the gentleman ho staggered the Dublin fish-wives and put their entire vocabulary o shame by calling them "hypotenuse triangles"? Such a upposition would certainly agree with the nasty opinion of the riter who defined metaphysics as merely a term of abuse. It would ot, however, harmonize with the Scotsman's opinion. McTavish, will be recalled by readers of *Punch*, explained the meaning of ıetaphysics to his wife as follows: *"When the pairty wha listens isna ken what the pairty wha's speaking means, and when the airty wha's speaking disna ken what he's blethering aboot himsel, hat's metapheesics"*. One is compelled to admit that abuse is somehat ineffective if it fails to be understood. Moreover, whatever else ıay be said of the opinions of the philosophers here quoted, lack of imple meaning is not a possible charge.

It is difficult therefore to say what is the conclusion to this whole ıatter. Perhaps this is as good as any. The philosopher is

engaged upon the task of "unscrewing the inscrutable"; and w must be indulgent if occasionally he is irascible, and if, just now an again, he calls himself a fool and goes to the pictures. Meanwhil some of us are anxious to glance at the latest candidates fo philosophic recognition, who are certain to be finding some mentio in the end-pages of this Journal. We are even more anxious to se what the kindly philosophic book-reviewer has done to these can didates. For alas, they may have spent much midnight oil answerin a question which should never have been asked. Or worse stil they are stoking up a ship which foundered when Queen Anne wa interred. This is inexcusable; for in addition to the not negligibl fact that the ship is sunk, there is the graver hindrance to the stoke that the ship was a wind-jammer.

H. G. Newsham.

LITERARY CENSORSHIP.

Any argument which seems to challenge freedom needs to be define with what amount of clearness is possible. It is assumed that th claims against which a censorship is to be imposed are tha no restraint should be exercised at all in thrusting before the attentio of immature youth the facts of physical life; that to dress those fact in such seductive manner that they minister to the arousal an expression of elemental animal passions is necessary for artist development; that pornography, indeed, is peculiarly desirable.

It is not difficult for those who exercise editorial functions t defend a literary censorship. Such a function finds expression ever day. As a result many books and stories and articles are doome not to come to the birth of the press. The reasons which lead to the rejection need not be enumerated; only the fact that this is a practica censorship constantly at work matters.

Theoretically, those who exercise such a censorship may be on th side of Milton in his plea for the *Liberty of Unlicensed Printing*. H claimed

> "that the judgment of the true and the false, what should l published and what suppressed, should not be in the hands of a fe men, and these mostly unlearned and of common capacity, erected in a censorship of books—an agency through which no one almost eith can or will send into the light anything that is above the vulg taste".

This seems to anticipate the protest of to-day against policemen an post-office officials and politicians being put in the position censors of morals.

There are noble passages in the *Areopagitica* to which mode sentiment heartily assents. Take these, for instance:

"For books are as meats and viands are, some of good, some of evil substance, and yet God in that unapocryphal vision said, without exception, 'Rise, Peter, kill and eat', leaving the choice to each man's direction. Wholesome meats to a vitiated stomach differ little or nothing from unwholesome; and best books to a naughty mind are not unappliable to occasions of evil . . . He that can apprehend and and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true wayfaring Christian. I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out to see her adversary, but slinks out of the race where that immortal garland is to be run for notwithstanding dust and heat. Assuredly we bring not innocence into the world. We bring impurity much rather; that which purifies is trial, and trial is by what is contrary."

"For Books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul whose progeny they are; . . . as good almost kill a man as kill a good book. Who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself."

There is that in enlightened human nature which applauds this. Milton is all for the writer's freedom of expression, or to use the Puritan phrase, for liberty of prophesying. Yet it needs only a superficial acquaintance with the *Areopagitica* to know that what he is pleading for is something strikingly different from what is desired by some writers and their supporters to-day. His attitude finds expression in a quotation on the title-page from Euripides:

> This is true Liberty, when free-born men
> Having to advise the public may speak free,
> Which he who can, and will, deserves high praise,
> Who neither can nor will, may hold his peace;
> What can be juster in a State than this?

He is pleading for books which make a real contribution to knowledge and progress. But he refuses to "be condemned of introducing licence". It must be remembered that the problem of to-day is different from that with which Milton was dealing.

No case against the frank exposition and discussion of physical facts in scientific books can be sustained. Nor can any valid protest be uttered against the many attempts to publish such knowledge in popular form. Books of a serious character can be degraded to sensuous use. These, however, are seldom sought out for this purpose. And most sensible people when they applaud the sentiment:

> Let knowledge grow from more to more,

really desire that knowledge concerning the physical basis of life, among other things, should grow.

It is the indecent flaunting of sexual matters in plausible and enticing ways before the young, the impressionable, the immature, that is causing many in these days furiously to think. Readers have their rights, and those who are responsible for youth—parents more

especially—have a right to demand that the means of corrupting both body, mind, and spirit should not be placed deliberately in the way of those whose minds are open to immoral influence. Thomas Hardy's challenge can be accepted:

> If way to the Better there be, it exacts a full look at the Worst,

yet the audience for the worst should be those who have some sense of proportion. To flaunt the worst enticingly before the very young and to insinuate that this is the better—that there is no other better—is rank treachery, heading directly towards tragedy.

The Victorian prudery has gone and can never return. Boys and girls who have some awareness that they are souls and possess bodies (which means consciousness of body, mind, and soul contributing to a real personality) are of much more use for society than those whose natural curiosity concerning human mechanism was systematically hushed up. Although, it may be interpolated, Victorian boys and girls had more knowledge of matters that were tabu than is imagined in these Georgian days.

No plea can be lodged against the acquisition of legitimate knowledge. Much, however, that to-day masquerades as enlightenment is only abnormality. For this to be flaunted before youth in such manner that it entices to the lower passions and forbids the expansion of healthy sentiments is not in the interests of liberty. It is sheer, blatant, infective licence. And licence must be put in custody to the beneficial tyranny of the law.

It is argued that if any censorship of literature had been in operation in other days much which is justly famed and which is regarded as of inestimable value would have been suppressed. How would some of the books of the Bible have fared, and Shakespeare—to name only outstanding instances—under a censorship of morals? Perhaps the swiftest answer, and the truest, to this question would be that purity does not necessarily mean prudery. To the pure all things are pure. Purity, however, is the test. Mr. Bowdler endeavoured to excise all moral impurities from the text of Shakespeare, with the result that he has added a word to the English language and has himself been, by common consent, bowdlerized. To handle physical fact in the open and unashamed manner of the Bible is not any occasion of offence either for its writers, or to those who read the Bible for its undeviating testimony to the truth that from the levels of man's kinship to the animal there is an ascending way into fellowship with God.

Oblivion scattereth her poppy in strange manner. Yet offence to current taste cannot kill a real book. Oblivion generally comes to what is not worthy to live. This is the censorship exercised by the ruthless judgment of the generations. There will always be some who will desire to suppress what they do not like, merely because

y do not like it; it is also true that some famed authors limit their luence by exposing themselves to criticism from the standpoint of rals. Any picture of passion inspired by exaggerated naturalism devoid of the element of lastingness. The works of fiction that ve caused so much ferment of indignation and commendation of e need not be brought into consideration here. For this applies en to a writer of the calibre of Hardy. Some of his novels suffer d will not survive because they are essentially false to the facts of e universe—they may be true to abnormal human nature, but the normal is not essential. This is uttermost truth, or life is a lie—ere is truth in the universe. And because of this purity persists.

Why then a censorship? Because books should be at least on the el of decent general conversation. What seeks entrance into the mes of the people should respect the sanctities of home-life. Those io have not sufficient knowledge to reject impure insinuations ould not be exposed to seductive sensualism. But most of all cause of the growing tendency on the part of irresponsible writers serve up indecent garbage with the intention to persuade youth at licentiousness is life.

The question arises: how is such a censorship to be exercised ectively? And here difficulties innumerable present themselves. et Milton be heard again:

> "It cannot be denied but that he who is made judge to sit upon the birth or death of Books, whether they be wafted into this world or not, had need to be a man above the common measure, both studious, learned, and judicious: there may else be no mean mistakes in the censure of what is passable or not: which is also no mean injury."

o problem, however, can claim exemption from endeavours to pro-de a solution, even if that solution be hazardous to seek, or may ove to be impossible. Yet here there is remedy near to hand.

The most effective censorship would be that exercised by writers emselves. A sense of responsibility to a palpitatingly sensitive nstituency would do much to keep the imp of impurity in the ink-t. The writer's understanding can never be just the same as the ader's understanding. If there is desire to treat matters of ysiology and psychology scientifically the presentation should be those capable of exercising a sane judgment and the form not that hich appeals chiefly to those of the age when passion is stronger an reason. To publish prurient fiction at a prohibitive price only akes intenser the desire for what is forbidden. True culture is arked by restraint, and purity never spoiled artistry.

Such a censorship will not appeal to all who have the itch to ite. Even then there is another barrier imposed against any official nsorship. Very few writers can afford to be their own publishers. or slighter methods of literary work there is the editor to arbitrate ether there shall be publication or not. For books there is the

publisher's reader and beyond him the publisher. If these could co-operate to produce only what ministers to the enduring common wealth of literature and life, no need of other censorship would arise. And even publishers are amenable to the demands of the highest.

At any rate youth must be protected, and prurient age deserves to be deprived of what panders to passion and lust. What form an effective censorship must take is a matter which needs more consideration than can be given here. There is only need to assert that some sort of censorship does function, although clumsily and therefore unsatisfactorily.

Behind this interest which has been evoked by recent happenings there is a question which must be faced by those who really care for the future of the race. What are those who believe that man's heritage and destiny point on to the highest and best that have been hoped or willed or dreamed doing to bring home to youth right thoughts concerning the body as the habitation of mind and the temple of the soul? When purity is no longer enmeshed in prudery, when healthy-mindedness is regarded as praiseworthy, and life is aflame for enduring beauty, the smut of thinly-disguised obscenity will cease to be attractive. The worst will be regarded only to be rejected. The better and the best will claim life everyway and always. That is the goal; meanwhile there is the road where life wins its soul not without dust and heat.

J. C. Mantripp.

THE INSPIRATION OF SUNLIGHT.

The secret of the greatness of Rome was that she knew wherein others were better than herself, and this is one of the surest roads to greatness. It is impossible to face the future except in the light of past experience and knowledge, and the essence of greatness is knowing what to avoid and what to develop. The three great possible views of life may be said to be—first, the efficient, bodily, and materialistic point of view; second, the unpractical, non-material and spiritual, or medieval, point of view; and third, the point of view of completeness, of perfect balance between means and end, in which the most practically efficient development of body and material is clearly directed to a well-thought-out conception of the highest end of man's mental and spiritual nature. This is the Greek point of view, technically called humanism. It is human both as opposed to the animal and material and equally to vague shadowy dreaming out of relation to this life.

Western civilization is Greek civilization. It was the Greek who first conceived of a free self-governing State. It was the Greek who taught us to think and who won the battle for the freedom of the

nd which is the foundation of our modern civilization. Greece vented our science and scientific reasoning. Much of our language of Greek origin, and the best of our literature is strongly in-enced by Greek. Architectural designs are the immediate product Greece, especially in America, where Gothic influence is almost gligible and practically everything of value that we have owes its ception to the Greek mind.

Rarely is modern indebtedness to Greek culture recognized and derstood, yet, as Professor Stoughton Holbourn has expounded th such remarkable clarity, without knowing or heeding the origin our modern life it is almost universally assumed that modern vilization is greater than one of which we are hardly ever aware, and pect in our shallow parochialism to surpass things of which we ve not even heard.

With the progress of learning the wisdom of the true meaning of e Greek view-point of life is being clarified and understood; but e modern tendency seems unable to cope with such a vast situation l at once, and at present the materialistic point of view is being veloped to an amazing extent. The question of the future is hether the completeness of this great view of life will be achieved the equal development of the spiritual consciousness.

The inspiration of modern sunlight owes its inception to the age Greek culture, when bodily efficiency reached as near physical rfection as is humanly possible. The deterioration, due to falling way from the original conception, which resulted in sensuality and ce, has continued through the Middle Ages to the present day, and oduced deformed manhood and womanhood so far removed from e Greek that the few sculptures of Grecian physical perfection which main are looked upon as ideals, the attainment of which is impos-ble. Now, however, there is a definite attempt being made to prove the physical standard, and thereby regain eventually the oad outlook which distinguished the golden age of Greece.

The cult of sunlight is not a return to atheism in any way. Ra d the Cosmic gods of Egypt are dead, but, now the healing power sunlight has been demonstrated by medical science, it is widely alized that by applying these health-giving rays to modern life ysical well-being may be so vastly improved that the conception physical perfection allied to a high mental and spiritual outlook within the realm of possibility. A wide movement having ysical efficiency as its avowed aim is openly decried and condemned many intellectuals because they cannot accept the belief that the -birth of the soul is possible through physical means, and, further-ore, they will not believe that the movement could have such high pirations and consider it instead to be merely a passing craze for hletics.

Since the war Germany has been most eager to attain this physica ideal, and 7,000,000 young people are now actively participating in the great aim for perfect health. It is these people who will direc the destinies of their country in a few years. If one half of the grea view-point of life is gained is it too much to hope that equally arden endeavours will be made towards realization of that spiritual outlook which, added to physical well-being, attains the great ideal of the body in true harmony with the soul? Hans Suren is one of the leaders of this movement, and to less enlightened people it is illuminating to know what is the German conception of this adoration of sunlight.

This is not the aim of a band of fanatical athletes, for it goes fa beyond the attainment of physical perfection. There is something reminiscent of the reactions of the Indian philosopher, Rabindranath Tagore, but the ideas have been adapted to the exigencies of western civilization and now they are being practised not only in Germany though that country is foremost, but in every civilized country throughout the world. The ideals are not always so clearly formulated as these, but the inherent belief is the same, and the gospel of sunlight is spreading rapidly. Hans Suren believes tha the whole theory of this vitalising power which can invigorate a nation rests on the fact that it is impossible to preach virtue to the material-minded man of this present day of deepest, crasses materialism; no matter how the unpleasant truth is disguised, he no longer listens to words from the pulpit and rostrum. Through his material body he must be shown the unknown, clean joy of natura life. In the circle of friendship in verdant nature and warm sun shine he learns to apprehend the power and beauty of the huma body. Through the sun-life, and physical training in the sunshine the joy of his own body awakens in him, and the powerful impuls to serve this joy. This inward impulse becomes a mighty aspiration which lets him gladly give up the pleasures of our vitiated age. This is how German youth is seeking the re-birth of a nation. It is in sufficient to pass off this as a fad, the dream of a fanatic—and it i gross insincerity too. If youth can visualize a dream denied to olde eyes, and can strive toward its realization, it is more fitting for leader of State and Church to hearken gladly and give aid, though the may not fully understand.

Youth ought to be much more conscious of its power. Its strengt is by no means in the field of politics, youth and politics bein opposites, like physical culture and alcohol. This is the kind o development taking place in the new Germany, and it is stimulatin to learn of the rapid advances which have recently been made. To th casual observer, health and youth are the only matters which count i Germany to-day, and throughout the whole of the Reich young an old, rich and poor, are seeking the sun. This cult has been describe

a new revival of Mithraism, a worship of the health-giving rays of sun, but whereas that religion was finite this is infinite. Germany, who laughed at sport-loving England in the days of militarism, is now surpassing the whole world in sport. As well the 7,000,000 young people who are members of sporting ganizations the membership of athletic clubs has risen in twelve ars from 100,000 to 500,000. Doctors specialize in the care of nletes, and girls' schools now give three hours a week to gymnastics d one day a month to country walking.

In this connexion, we may well stand amazed at the development the *Wandervögel,* the "birds of passage", as the Germans call ose enthusiasts who spend their holidays afoot. A large number of ys and girls in Germany are members of this great organization to-y, and go travelling amid the forests and mountains and all the agnificent scenery of the Schwarzwald, secure in the knowledge that ere are no fewer than 2,300 Inns of Youth, scattered throughout ermany, in which a few pence will buy a clean and comfortable bed, oking may be done, and music and care-free laughter will encouraged by the good-natured "Father" of the house.

The idea of these *Jugendherbergen,* or Inns of Youth, was first iginated in 1911 by an obscure schoolmaster named Richard hiermann. A small number of barely-furnished rooms provided out 3,000 sleeping places; now in spring and summer 3,000,000 *'andervögel* sleep every night in these *Jugendherbergen.* The ost recent of their gifts is the ancient Westphalian castle of Freus-rg on the River St. Seig, which was officially opened by r. Severing, the Minister of the Interior, only a few months ago. ot in violent exercise nor in any spirit of professionalism is Germany eking health, but in giving limbs and organs free and rhythmic ay, and using every moment of leisure for the purpose.

Within twenty years from now a new race of people will have been ilt up in Germany, a magnificent nut-brown generation of young en and women, tanned by the sun in summer, and in winter by diations artificially produced. The great cities, Berlin, Frankfurt, amburg, Bremen, Dresden, Leipzig and Düsseldorf, have spent ormous sums of money during the last few years in providing open swimming baths and glass-roofed baths for the winter complete th apparatus for artificial ultra-violet radiation. "Bath" in Germany now means sunshine and air as well as water baths. At Wansee, e chief centre of the chain of rivers and lakes known as the Havel, hich runs through the delightful forests west of Berlin, 100,000 ople enjoying sunlight at the same time is a familiar sight on mmer days. In the magnificent new Stadium at Frankfurt, imed as the finest in the world, an artificial sea-side has been made t of a lake running above one of the coalfields of the Ruhr. rtificial waves dash the sides of the latest Berlin swimming bath,

and Cologne, which has grown far more rapidly than any othe German city, is spending huge sums on her famous sports meadow by the Rhine. At Dresden a Munich architect has been showing ball-shaped house of four business storeys, with a restaurant on th top, all covered with windows from parterre to roof, and the sunligh pouring in on every hand.

Throughout the whole country love of sunshine and recognitio of its value is increasing with astounding rapidity. The Teutoni motto has always been "thoroughness", but never has it been s clearly evinced as at the present time; even the casual observe cannot fail to be convinced by the ardour which inspires the move ment. In two decades Germany will lead the world by attainmen of one half of the essential view-point of life, but only the future ca answer the query whether equal eagerness will be shown to develo the spiritual and mental view-points in order to gain the completenes of perfection as crystallized in the highest Greek culture.

Other countries are striving toward the light, yet their progres is infinitely slow compared with Germany. America, Sweden Denmark, Italy have each achieved much, and Britain is also to th front, though insular caution will always prevent the sudde development of anything so spectacular as the *Wandervögel.*

Following the researches of Dr. Rollier of Switzerland, wh discovered in 1903 that some forms of tuberculosis could be cure by exposure to the rays of the sun, remarkable developments hav been made in the application of this method. Medical science ha now demonstrated irrefutably that nothing is more essential for th maintenance and preservation of good health than an adequate suppl of sunlight. For various medical uses, and in cases where natura sunlight is unavailable—such as to miners, night-workers and othe —radiations similar to those emitted by the sun are produce artificially, and very beneficial results have been gained. Neverth less, the foremost medical authorities are in entire agreement that th sun is best, and the appreciation of this simple means of health i increasing gradually but steadily.

One of the most noteworthy developments is the interest recentl shown in the purity of the skies. Ultra-violet radiation can hardl penetrate the thick smoke pall which overhangs our great industria cities, and those that do reach the earth are effectively screened fro houses and factories by the widespread use of window glass absolutely impermeable to these rays. A recent report of th General Medical Council states that "about two-thirds of the ultra violet rays from the sun were cut out by smoke pollution of th atmosphere in the City of London". Yet New York is smokeles and strangers accustomed to London gloom invariably remark upo the clear sky-line where all the great buildings are in sharp silhouett The skies of Sheffield are amongst the blackest in Britain, but Esse

hich makes everything which Sheffield does, is smokeless. England now awakening to the knowledge of the sun. The Public Health moke Abatement) Act of 1926, though touching the fringe only, is advance in the right direction, and Oldham has given a lead to ss-enlightened cities by making preparation for a new power station which it is hoped to run all the mills by electricity. By freeing e air from smoke-dust and grime and allowing the healing rays to ach sun-starved multitudes, the onset of rickets, tuberculosis, æmia, and many other diseases will be prevented, and in time they ay even be eradicated. The millions of people condemned through lse economics to live in congested areas and under insanitary con-tions in many large industrial towns are awakening to the need of nlight, and it is gradually being realized that half the beauty of e mundane things is inspired by sunshine.

The countries of the world are now actively engaged in striving ward the physical standards of Greece when bodily perfection ached its known culmination. At the present rate of progress it ill be a considerable number of years before the goal is reached, ut, unless prevented by some unknown catastrophe, the time will evitably come when past experience and knowledge can teach no ore and the modern world equals the physical beauty of Greece. he ennobling influence of sunlit Nature will have done much to repare the way for the development of the non-material and spiritual iew-point of life without which completeness is impossible. The uthless plough of necessity prepares the soil in the human heart, pening it to the voice of reason. Necessity also has driven many to trospection, and compelled them to abandon customs which had ecome dear. Reasoned contemplation opens into a vision of the ture rich with health, strength, and beauty, allied to a true nowledge of the infinite.

What is the culmination of the Grecian view-point? The writers f Greece provide the answer again and again, but it is hard to hange and to accept the reasonings of long ago as applicable to odern times. It may therefore be more valuable to understand the reat belief upholding the German movement.

There are many enlightened people in Britain who appreciate and nderstand this striving after the Greek view of the human body, hich, as Dr. C. W. Saleeby has stated so emphatically, is incom-arably the highest material in the known universe. It is what lippocrates meant by gymnastics, which is to realize the body and store it to its natural environment of air and light. Knowledge of e past upholds the belief that re-birth of the spiritual is possible rough perfection of the physical, and toward that aim the nations f the world, headed by an enlightened Germany, are striving ightily. The inspiration of sunlight is heading away from tradition nd bigotry into a fuller understanding of life.

LEONARD V. DODDS.

PRISON VISITING.

By A PRISON VISITOR.

In these days of religious unrest, when people are demanding more and more that religion shall be practical, a minister is sometimes faced with a request, perhaps after an inspiring sermon, for information as to how service can best be rendered.

A case actually occurred recently where half a dozen Rover Scouts (senior members of the Boy Scout Movement) waylaid their chaplain at the close of an address which he gave to young people, and demanded information as to how they could best serve their church. All his social efforts were being adequately staffed and he had no numerous vacancies, so he replied that they could best help by attending to the old, familiar things, their every day good turns, their relationships with other people. In short, they were to carry on in just the same old way, plodding along doing all the good they could as they proceeded. It was terribly difficult, and they were greatly disappointed. They felt that they wanted to do something spectacular, something inspiring, and they were full of a vague sense of despondency at the counsel offered. The old, familiar things; how ordinary! And yet the chaplain was absolutely right.

For those who wish to find a practical means of expression for their religious zeal in definite work, few jobs offer a greater appeal than the comparatively new work of prison visiting. The beauty of this sort of work is that it is absolutely personal, and one does not work as part of a society. A man is his own boss and the success or otherwise of his work depends solely upon himself.

The system whereby outside people visit prisons has only been in vogue since 1921, the date of the commencement of the modern prison system as we now know it. Even now the system has not yet been extended to every prison. The idea was that a man tended to deteriorate in the prison atmosphere if no contrast were provided, and that a system which returned a man into society worse than when it received him could only be evil. Accordingly, the prison authorities invited people who were known to be interested in social work to become prison visitors, and to influence other suitable people to take up the work. There are no qualifications beyond a desire to do the work and ordinary aptitude. The prison is divided into a certain number of sections, and a visitor is allotted to each section. The duties of the visitor are to visit each prisoner in his section as often as possible. Most visitors usually do their visiting on Sunday afternoons, but there is no set time. The visitor has to make it his business to learn all about the man he visits, to entertain him and amuse him, and, most of all, to help him both when he is in prison and, if necessary, when he is discharged.

A visitor can do much. First all the confidence of a man must e gained, then his interest. Often a visitor can help to put things raight between a man and his wife, or his family, or his parents, s the case may be, for many people cast off a sinning brother. Then reparations have to be made for a new start upon the man's dis- harge. The rest of the time is filled up by trying to improve a iap's outlook by reading, arguing, chatting, and a thousand and ie devices revealed only by friendship.

Failure is frequent, success often the exception, but it is a scinating kind of work. It is so different from the impersonal way which most of us put sixpence into a collection box or give a penny a beggar, thinking no more of the incidents. Most of us go rough the world quite untouched by the suffering and struggling f what we may call the extreme class of society. It is good to get eneath the veneer of everyday life and to face stark reality, for in ddition to so much that is unlovely one comes across striking mani- stations of unsuspected beauty.

And after all, are we not one and all individually responsible for ie existence of prisons and criminals? We are all members of a ociety which is responsible for the slums which are the breeding- rounds of crime. Ought we not, then, to make it our business to y to redeem these outcasts? For those who have the time and the iclination it is a much finer way than that of paying someone else o do their part.

And lastly, a powerful argument is often brought forward that it better for anyone who has the desire to help, to spend his or her me in trying to prevent people from going into prison rather than trying to set them on the right path when it is too late, as is often ie case. In other words, the claims of other social service institu- ons such as Boys' Clubs and the like should receive priority.

This argument is, I fear, unanswerable. But I think we have a stification for the work in a sentence from the sayings of Christ: I was in prison and ye came unto me". Deep down in every man r woman, however debased, is a spark of the Divine Fire, waiting to e fanned into flame. If religion cannot tackle a problem like that ien surely its critics are justified.

ALEC. R. ELLIS.

A DERBYSHIRE VISITATION SCHEME.

THE ministers of Derbyshire meet in a Fellowship once a month at ictoria Street, Derby. The County Union makes an annual grant £10 to meet part expenses of those attending.

About this time last year we were discussing the life of the urches in the county, and the idea of a Mission was introduced. The ggestion took root, and as a beginning one minister was asked to

give a paper on "A Mission to the Churches". It proved to be masterly analysis of the church life of to-day. Its barrenness o spiritual experience, with its accompanying lack of life, was laid bare then the speaker emphasized the great truth of the ever-present all sufficing grace and love of God. We all felt humiliated. A sma committee was appointed to consider the matter.

After much deliberation it recommended:—

(i) The holding of a Mission from the second week in October t December.

(ii) That ten men be chosen by ballot for the work of visitation further, that they go out two by two.

(iii) When chosen these men are to meet for prayer, consultation, an study.

(iv) That as soon as it is decided to hold the Mission, every church i the county be advised and asked to co-operate.

(v) That the Kingdom of God, in its widest applications, be th Gospel of our message.

The report was duly submitted and adopted unanimously. Th ten men were chosen and were also appointed the Mission Committe They got to work at once. We knew we should need a title for ou work, and were bothered considerably about it; eventually "A Vis tation of the Churches" was chosen; stilted, we knew, but nothin better would come. Three of our number were asked to draw up letter to be sent to every member and adherent of the churches comin into the scheme. It is submitted below:—

Dear Friend,

We ministers of the county believe the time has fully come, whe in quiet, earnest conference of thought and prayer, a new grasp the fundamental verities of Christian faith and experience is waitin to be given to us. There is light and truth and power ready to brea upon us, adequate to all the needs of our time.

To this end, we have set apart ten of our number to undertake visitation of all our churches during the autumn. Two of them your request are to visit your church, and we want them to me every member and adherent. Our concern is primarily with the e largement of vision, and the intensification of experience of our ow people. Our common theme is "A call to Faith and Service", a we propose to approach it along three lines:—

1. Our personal life.
2. Our fellowship in the church.
3. Our impact upon the world.

We are confident that religion to be of real value to us should a great inspiration, a fountain of life, an all-controlling constrai The religion which Jesus Christ makes possible for us all is such. is a full and satisfying thing, which makes personality victorious, a life a continual appropriation and exercise of grace and love a power. Through it our churches, facing the challenge of our tim can become centres of glad and confident hope.

In order that such may be the issue of this call, we ask you affectionately and earnestly to set apart the times arranged by your church for these meetings. Be present yourselves. Further; will you make them from now onwards the subject of your continuing thought and unceasing prayer?

The letter was signed on behalf of the ministers by the Rev. T. Potten, Secretary of the County Union, and myself as cretary of the Fellowship.

Meanwhile the churches had all been approached; they were told our desire, and were asked to make a place for the visitation in eir winter's programme. The replies were very encouraging. venty-nine churches expressed their willingness to co-operate. ıey included our biggest churches as well as our smallest village es, including several without ministers.

When the replies had been filed, the two men who knew the unty best were asked to confer together and appoint the pairs to eir respective spheres. In no instance had a church any voice in e choosing of visitors, nor any man a choice of church. While cal conditions had to be considered, it was suggested that e visitation begin on the Sunday and finish on the Wednesday.

Then the letter given above was sent to every church in e scheme in sufficient numbers to ensure that every member and herent received one. It was suggested that it should be supple-ented by one from the minister and church officers. In many stances this has been done; one or two ministers have sent out a itten invitation with each copy.

The churches visited were asked to pay the travelling expenses of e visitors; their own local expenses; and, if possible, to make a hall grant to the central Mission Fund.

The visitation was first thought of at our Fellowship meeting, id every arrangement has been made independent of the County nion. We deemed it advisable, though, to have the sanction of the nion, and this was readily given.

Certain modifications of the scheme have been necessary and the riod of visitation has had to be extended; at the time of writing ere are five more churches to be visited. For some twenty-four urches the visitation is a matter of the past, though its inspiration felt to-day. In every church numbers have grown as the meetings ve been carried through. At one city church 200 members sat wn to the Lord's Supper on the Wednesday evening; in a village me 24 took part in the same act of consecration.

It may not be possible to tabulate or measure the final gain; but urch life is not quantitative, it is qualitative. We know this: ither the visitors nor their message will soon be forgotten.

STANLEY M. HAYWARD.

ON LIFE AND BOOKS.

A SENSE OF HUMOUR.

Do people laugh as much as they used to do? Is it still another cou against the war that it diminished the quantity of pure happy laughter the world? Or is it merely that I am growing older and more subdue dwelling more with care-worn age than with care-free youth, with peo to whom boisterous mirth is an offence, and joyous hilarity but a sign vulgarity and lack of self-control? I wonder.

And I wonder, too, whether the quality of humour has not deteriorat as well as its quantity. A London evening paper has for many wee been filling one of its pages with war stories of what it has called "Cockn humour": and the fact that the feature has been continued for so lo must be held to indicate that it has pleased readers. But if this be t best Cockney humour can do, certainly the Cockney fell sadly below h normal level when on active service: I think of Cockney heckling duri the 1910 elections, or of Cockney Boy Scouts to-day. Never a glimp has been visible (on such occasions as we have read the stories) of anyo with a spark of Sam Weller's wit; sometimes it has almost been as di cult to get through the page as to get through a chapter of A. Whitehead! Cheerfulness amid danger and death, heroism a camaraderie, yes—but the humour has been much nearer C *minus* th A *plus*.

And, to judge by two books recently published, apparently t ecclesiastical reader is as easily satisfied as the strap-hanger. One them, Mr. C. S. Stokes's *And the Laity Laughed* (Simpkin, 5s.) com from Johannesburg, and is confessedly a compilation. It contains ma chestnuts, an impossible illustration on the wrapper, and some frank impossible stories about J. H. Jowett and others; but it will be relished many. As good as much "Cockney humour" is its story of the para service, when Private No. 254 found the sermon extremely trying, so mu so that when the hymn was announced, and he heard, "No. 254, Art th weary, art thou languid?", he scrambled to his feet and said "Not 'a sir". The other book is a woeful proof of the decadence of cleric humour. With the title, *Humours of Clerical Life: The Autobiography The Reverend Simon Simplicitas* (Eliot Stock, 3s. 6d.), "Johannes Multona" tells the story of his life—for he sometimes forgets he is talki of Simon and uses the first person singular. Here a good many sto clerical stories with whiskers are attached to Simon, and there is litt that is new. We have the old minister recently married a second time— Nonconformist, of course, this one—who thus concluded a long prayer a ministerial gathering: "And now, O Lord, we pray for ministers' wive Some men think they are angels, but, O Lord, Thou knowest".

In America it is the general impression, which grows stronger t farther West you travel, that the Englishman has no sense of humou Certainly the type of humour in the two countries is different, but fro America there come indications that the sense of humour has not altogeth disappeared from mankind. We not merely have the delightful parabl of Safed the Sage—much to be preferred to some recent efforts Dr. W. E. Barton in other fields—but a keen-eyed observer on the sta of the American *Congregationalist* scours the world's press for t "Risibles" which appear on its last page. It was no doubt an Americ

ıorist who first said about the paper that he read the "Risibles" first then read backward with gradually diminishing interest! The torial comes at the beginning—that is the way editors are treated, the t and scorn of every jester, licensed and unlicensed (unlicensed ;ourse in the United States)!

Robertson Nicoll once said that long observation had given him three victions, which he stated thus:

> "Everyone thinks that he or she has a sense of humour.
> Everyone thinks that he or she is fond of reading.
> Everyone thinks that he or she possesses great decision of character."

It was like Nicoll to add: "On the whole these beliefs are unfounded". Is there anyone who misses so much and is therefore so much to be ed as those without a sense of humour? The next revision of the yer Book should certainly contain a special litany for poor souls who not laugh, to whose faces a Punch and Judy Show brings no smile, and ednesday morning, with *Punch* on the breakfast table, no anticipation of asure. Life must be hard for people who never see the funny side of ngs—and they sometimes make it hard for their neighbours too. For ne reason there comes to mind a dinner party at a country house where vas doomed—for what offence in this existence or a previous one I not for the life of me imagine—to take in a severe lady into whose eyes hing would bring a gleam, and on whose lips there was never a smile. ried my poor best in vain, frantically searching both hemispheres for jects and securing solace between bouts from the lady on the other side. en, in the middle of an address on the servant problem, which con- ued after each interruption, I learnt that distance from the railway tion accentuated the difficulty. "When my cook goes to town and urns late, it means a walk of over a mile along an unlighted road, and, course, she doesn't like it". "Naturally", I murmured. "But now goes every Thursday, and she always meets the policeman, and he s her on the road". "Naturally, again", said I. Not a smile, not a ker; and, confessing myself beaten as the address proceeded, I shrunk ther and farther under the table, to be saved from an ignominious total apse just in time by the rising of the hostess.

How does a person like that live through dreary and monotonous days, ough times of gloom and sorrow? Life without laughter must surely hell itself. Is it not right to think that God's heart would have been ken long ago by the selfishness and indifference of His children had not been able—surely it can be said in all reverence—to appreciate the ny side of it all?

For the Eternal to see a man, the puny creature of a day, strutting ut dressed in his little brief authority as if he owned the universe, must n as ludicrous to Him as the cock, crowing as if he had brought the rn, does to us. Do you remember F. W. Harvey's poem "Ducks"? e is part of it:

> But ducks are comical things:—
> As comical as you.
> Quack!
> They waddle round, they do.
> They eat all sorts of things,
> And then they quack.
> By barn and stable and stack
> They wander at their will,
> But if you go too near
> They look at you through black
> Small topaz-tinted eyes
> And wish you ill.

Triangular and clear
They leave their curious track
In mud at the water's edge,
And there amid the sedge
And slime they gobble and peer
Saying " Quack! quack! "

When God had finished the stars and whirl of coloured suns
He turned His mind from big things to fashion little ones,
Beautiful tiny things (like daisies) He made, and then
He made the comical ones in case the minds of men
Should stiffen and become
Dull, humourless and glum:
And so forgetful of their Maker be
As to take even themselves—*quite seriously.*
Caterpillars and cats are lively and excellent puns:
All God's jokes are good—even the practical ones!
And as for the duck, I think God must have smiled a bit
Seeing those bright eyes blink on the day He fashioned it.
And He's probably laughing still at the sound that came out of its bill!

Perhaps the talk about the humour of Jesus has been overdone latel Nevertheless, I like to think now and again of the way His eyes twinkl when He told the twelve who had been arguing about place and pow that they must become as little children; and I chuckle often as I picture candid friend with a telegraph post sticking out of his eye proposing remove the speck of cinder from the eye of his neighbour.

May it not be that a kindly God has set humour in the heart of eve man, if only we knew how to break the shell and release it? Perha Robbie Nicoll was quite wrong, as confident people so often are. But was certainly so far right in that many people label a sense of humo what is no such thing. There is, for example, the man with his collecti of "funny stories", which he retails over and over again, with growi delight to himself, and increasing devastation to his friends—was it n Hazlitt who said, "We may be willing to tell a story twice, never to he one more than once"?

I have heard it reported, though of course this must be a malicio slander, that there was once a theological student who, in addition entering in his notebook the sermons he preached on his travels, enter also the stories he told in the homes of his hosts. The story went furth and said that he had lists of such stories written on his cuffs! This mu be a marginal addition to an apocryphal yarn, but, lest any should tempted by this sad example, the advice of old Thomas Fuller may quoted: "Constant popping off of Proverbs will make thee a By-wo thyself".

This naturally leads to the whole question of ministerial humour, t place of humour in the pulpit, and the like. But that must be left f another essay. Suffice it for the present that we let not humour slip fr our lives. If men are to become as little children there will surely be lig happy laughter in the world again—laughter that drives away dull ca that sees the ludicrous and enjoys it. "Life without laughter is a dre blank", said Thackeray. And it is *laughter,* not the restrained superi smile beloved of the proper. In that very pleasant bedside book, M Logan Pearsall Smith's *Treasury of English Aphorisms,* I have just turn up the section on "Laughter". Three quotations come together. T first two are from that hateful worldly wiseman, Lord Chesterfield:

"The vulgar often laugh, but never smile; whereas well-bred peo often smile, but seldom laugh. A witty thing never excited laughter; pleases only the mind, and never distorts the countenance."

"I am sure that, since I have had the full use of my reason, nobody ever heard me laugh."

The other is from William Blake: "I hate scarce smiles; I love ghing".

I am for Blake every time. Let us laugh, and let "distortion of the ntenance" be hanged.

ALBERT PEEL.

TWO SERIES.

The enterprise of Ernest Benn, Ltd. is evident in nothing more than two series, "Affirmations" (1s.) and the "Sixpenny Library," several ies of which are on the table before us. Frankly, we much prefer the aper and more general series: there does not seem very much ffirmation" about some of the others—the Rev. J. C. Hardwick's *titutional Religion* being a conspicuous example in the last batch. me of the 6d. booklets are admirable in every way: they are readable, able, and form excellent summaries. Of those recently published Mr. hur (now Lord) Ponsonby's *British Diarists* is a gem, whilst Professor nway's *Great Writers of Rome* and Mr. R. Capell's *Opera* are extremely od. Occasionally, of course, there is a disappointment: it is rather too l of Mr. G. B. Harrison to announce *Elizabethan England,* and then put off with a mere fifteen years.

ALBERT PEEL.

FOREIGN REVIEWS.

PURITANISM AND THE FAMILY[1].

FAMILY life in England, several foreign observers have often said, and st say, has been something peculiarly good. Especially the period from 15 till 1850 has been singled out as praiseworthy, and a recent Germa student has attributed it to Puritanism, a specially English phenomeno The facts and the theory alike deserve attention.

In the Middle Ages we get information chiefly about the upper classe In the Paston family it was quite natural for a girl to be beaten two three times a week. There was a delightful sketch of a mother advisin her daughter how she should bring up her children; it includes counse such as these :—

> And if thi children been rebel, and wolë not hem bowe,
> If any of hem mys-dooth, nouther bannë hem ne blowe,
> But take a smert rodde, and bete hem on a rowe
> Till thei crei mercy, and be of her gilt aknowe.
> Leve chylde behoveth lore,
> And ever the levyr the more.
> And lokë to thi doughtren, that noon of them be lorn:
> From that ilk tymë that thei be of thee born,
> Bisie thee, and gadere fastë towarde her mariage,
> And gevë hem to spowsynge as soone as thei be of age.
> Maydens ben fair and amyable,
> But of her love ful unstable.[2]

An Italian visiting England in 1500 wrote severely on the general wa of affection, and the especially bad treatment of children : every boy and g was turned out of home by the age of nine at latest, bound apprentice els where for seven years at least, to perform the most menial offices; t future of the lads and lasses depended no longer on their parents, but t marriage of the girl, the starting in business of the boy, was entirely t matter of the patron.[3]

Two great changes in England revolutionized both practice and opini within the century—the abolition of monasteries, and the Family Bible.

Celibacy had been steadily held up as ideal for more than a millenniu Monasteries and convents of monks and nuns abounded, and the co munity life there knew nothing of wedded life or of parentage; "Brothe and "Sister" were terms bearing an artificial meaning. Into these societi were thrust many girls for whom no suitor appeared, and a few boys f whom their guardians saw no careers; but this spice of young life ga nothing of the real family flavour. Now in England the whole conve system came to an abrupt end, and, after an attempted revival, it was cle by 1560 that celibacy in the name of religion was obsolete; there was superiority in a state of virginity.

Genesis disclosed a new ideal, a patriarchal family. Knowledge Bible facts had been given during the Middle Ages by pictures, drama public reading; and all was of selected portions, which did not happen bear on domestic life. When great English Bibles were chained in eve church, knots of people gathered round some one who would seek out i teresting tales and read them aloud. The most important new departu

[1] Levin L. Schücking. *Die Familie im Puritanismus.* Leipzig-Berlin: B. Teubner. 10 and 8 RM.

[2] *Manners and Meals* (E.E.T.S., 1868), p. 3

[3] *Italian Relation of England* (Camden Society, 1847), p. 24.

; when at Geneva a new version was prepared, intended neither for the pit nor the reading-desk in the church, but for home. In a few years Scots Parliament ordered every substantial householder to buy a rint, for use in his family. And England, without official approval, nanded 140 editions in 80 years, so that whereas a First Edition is a tly rarity, the reprints are often cheaper now than a new Revised sion. Among the treasures that came thus to popular knowledge were sketches of Abraham and his children, petted and quarrelling, Isaac his twin boys, Rachel the beloved wife, Joseph and his gaudy dress— many other glimpses at a home-life on a pattern surely to be followed, e it was in the Bible. We may wonder, indeed, that there was no anized attempt to introduce, if not the harem of Solomon, at least the re modest establishment of David[1]: conceivably a study of sermons ght disclose warnings against polygamy drawn from the stories of mael, Esau, Amnon, Adonijah.

With 1640 the ordinary man was at last free to express himself in print, l the wealth of new evidence at once discloses how obsolete were the als of a century before. While the press poured out hundreds of nphlets on Church, State, and Army, yet there were also Instructions for ng men and maids, commendation of wives sending their husbands into war, and funeral sermons, which throw a new light on the middle sses, especially of London. When the tumult died down, and ordinary rature emerged again, we find that ordinary men now tell of ordinary . Abraham Cheare, of Plymouth, wrote *A Looking-Glass for Children;* refers to Isaac, Samuel, Josiah, Timothy, and quotes them as examples:

> This Garland, wreath'd of youthful flowers
> To Jesus you would bring:
> This Morn made up of golden Hours,
> You would present the King,
> You'd humbly bow without delayes,
> Grace in His sight to find;
> And gladly now, and all your days,
> Your great Creator mind.

s verse was written for definite children whom he knew; then, like *Alice Wonderland,* it was made an inspiration and a joy to wider circles.

John Vernon, once a great cavalry organizer, quartermaster-general in land, had met Deborah Huish in Devon. They settled down in Batter-a, with Honour their maid, and reared Caleb, Mary, Betty, and Nancy. hen Caleb died of consumption in 1666, his father wrote a sketch of *The mpleat Scholler* which gives a picture of a Puritan home. The maid was foster-mother, quite one of the family; the toys, the birds, show of the nocent pleasures; and the love of the parents when Caleb was ill is lightfully expressed in their hunt for a squirrel for him to play with. ey were not always too shy to say what they felt: "Mother, I love your mpany dearly"; "Father, you be my dear father".

Vernon was now a physician, his friend Cheare a fuller. In another cle at the same time was a young tailor, Benjamin Keach, who had cently married a girl of Winslow. After ten years of happy life, she d in London, and he published an elegy, in which besides noticing a re public career, he told how she visited him in prison and supported n there; instead of tempting him to use any base means to be delivered, e encouraged him to go on, counting it an honour done to them both, at they were called to suffer for the cause of Christ. He had a second

1 Especially when we remember how the Landgrave Philip quoted the patriarchs support of his bigamy; and Luther and other divines did not demur.

wife, of whom her son-in-law wrote that she had lived with him near twenty years, and the only possible fault in her was her love and tenderne towards her children and grandchildren. Keach himself at an early ag made his mark by his *Child's Instructor,* which he often re-wrote; as th *New England Primer* it moulded many a child's mind in the Colonies.

There were Puritans, in life and religion, who politically were royalis and socially were of high rank. It is most useful to notice how these co trasted with the meretricious society, pilloried by Pepys and Evelyn, th disgraced Whitehall. Ann, Lady Fanshaw, whose husband wa ambassador to Spain, wrote for her son a sketch of his father. She, to had visited her husband in prison, had learned gently from him that Sta secrets were not to be confided even to the wife of his bosom. In politic eclipse, they had spent a happy country life, sporting, and training the children, to whom he was "the tenderest father imaginable". It wa precisely for such tastes that he was presently banned at court, and deride as Puritan.

In the same age we may glance at Margaret Charlton, of one of th chief families in Salop. Her widowed mother, again a royalist, watche carefully over her children against a covetous uncle who in the wa stormed her house and laid waste the property; when peace came, sh restored their fortunes, and at the son's majority retired to Kidderminst with Margaret, then about 18 years old. Before long, Margaret fell love with the lecturer there, Richard Baxter, though he was more tha double her age; and, despite his warnings, she persisted in marrying hir Throughout all their subsequent troubles she evinced the strength of h love, caring for him in prison and adversity, gently trying to amend h faults, chaffing him for his hasty speech and abrupt behaviour, and r minding him of his engagements. After twenty years of happy li together, in which her affection was unstintedly expressed, he paid her fitting tribute in a little biography.

With these actual instances we may compare also fiction based upo fact. John Bunyan's devoted wife, and the little blind Mary selling h father's tagged laces, are well known. He has given a picture of a fami when he shows Christiana and her four children treading in their father footsteps: the importance of Mercy in the story fits with Honour in Jol Vernon's house, showing how the maid was one of the family. As a co trast, there is the *Life and Death of Mr. Badman.* A grim woodcut bea the distich:

> When parents take delight in children's evil,
> The children send their parents to the devil.

And of this he gives actual examples. The book abounds in anecdotes family-life, chiefly such as was below Puritan standard, employed like t sable background to enhance its beauty; there is also mention of go fathers and good masters, with their methods, their failures, a occasionally their successes.

The new ground that Bunyan broke, of the domestic novel with distinct moral aim, was promptly occupied by Daniel Defoe. He, indee dwelt largely on the scandalous side, which doubtless interests mo readers; but in his *Life of Colonel Jack* he describes again and again t many domestic problems of home that are perennial.

Defoe wrote also books expressly designed to set forth ideal home discussing the relations of husband and wife, parents and children, mistre and maid, master and prentice. Such attention had hardly been paid the subject for centuries, and the Puritan spirit is unmistakable in a Now that this vein of literature had been opened, it was worked by tho

o had the ear of the upper classes, and by degrees new ideals became least known, even to the readers of Congreve and Wycherley. It had en usual to scoff at the Cit, who was to the beau of town just a man to milked for money; but it was not so easy to cuckold him as e frequenters of the Bath and the Spaw. And however disgusting were e writings of a dean of Dublin, yet a *Tatler* and a *Spectator* transferred e leaven of Puritanism into the mass of society, where it began to work. e manners of a Chesterfield might be beyond reproach, but his morals re no longer regarded as impeccable. A Justice of the Peace for Middlex could in one generation be known to connive at bawdy-houses because the favours he received there, but his biographer felt compunction in ling the story. A new standard of decency in the home-life was being opted, even in the circles of Gay, Pope, and Prior.

The taste for domestic novels filtered upward, and Samuel Richardson th fed and educated it. He was a joiner's son who rose to be King's inter. But his works were read in society. Whether he told of Pamela, e girl who refused to be seduced, married her master, and won him a better life; of Clarissa, the lady who did give way, and whose cousin venged her; or of Sir Charles Grandison, an admirable Crichton who on the adoration of an Italian and an Englishwoman; he threw all his eight on the side of a pure family life. Great as was his influence in ngland, it was even greater abroad, and a recent German study of this eme places him at the very centre as a regenerative influence. It may noted how it was the society girl that gave way, the household maid ho saved both herself and her husband; Richardson drew from life. What ciety at large still practised and felt is seen in the pages of Henry elding, himself of noble blood: he started deliberately to caricature amela, and has left us a faithful picture of life in many ranks. Lady ellaston was a lady, but shameless: Amelia knows how to forgive even seventy times seven.

From imaginative literature it is good to stoop again to actual life and sure ourselves of how real families lived. A high-spirited lad named hn Collett Ryland was soundly converted, and before long went to study r the ministry in Bristol. Coming from a farm, his manners needed tention, and he has set down in his diary how they were improved. One ening at supper two ladies hinted to him that his conduct to them and to iends he met in the street was strange and stiff. Not only did he jot this wn, but he set himself to amend. He deliberately practised finding mething to talk about, and then taking his share in the family conversaon. And in later years we get glimpses of how, with a faithful help-meet om Warwick, he trained a son who added more lustre to the name.

Another scion of Warwick gentry crossed with Stafford trade was amuel Johnson, Jacobite in politics, Church in ecclesiastics, imbued with e Puritan ideal of home. If a girl fell in love with Baxter twice her age, hnson redressed the balance: and little as his friends thought of his ife, he adored her in life and in memory, and, having no other relation t his mother, whom he had loyally aided out of his own poverty, poured wealth of affection on her. It was under such inspiration that he conucted his *Rambler,* avowedly devoted not to literature alone, but to anners and morals. Even in the novel he wrote to pay his mother's ebts, he idealized marriage in the unknown land of Abyssinia. His house as a refuge for four poor ladies, whose idiosyncrasies he bore; and his enerosity was requited when he himself came to need that care that few t women can bestow. It was a friend of his who described the *Vicar of Vakefield.* Of a real home Goldsmith had known nothing, but this

masterpiece introduces Olivia studying Defoe, and thus we are assured o a definite literary tradition.

Family life, however, needs to be depicted by a woman. Jane Auste has left us full-length portraits of girls in good country families at the tim of the Napoleonic wars; she has shown at once the dangers to whic society subjected them, and the up-bringing that moulded them. At th same time, Maria Edgeworth was publishing stories that she had told i the nursery, with sketches of Harry and Lucy, Frank and Rosamond, an moral tales for young people. In contrast to these, she laughed at Belind and society manners. She found some jottings by her step-mother o actual talks in the nursery, and from that hint studied the unfolding of th child mind, embodying her results in a book on Practical Education. An other Irishwoman, Miss Mulock, kept up the succession; she too wrote fo children, and when appealing to a wider constituency took such themes a *The Head of the Family, Agatha's Husband, A Woman's Thoughts abou Women*: her work culminated in showing family life at Tewkesbur in the days when water-power and domination by squires wer dying, when the rise of a Dissenting miller was brightened by a delightfu life in the home. In a later age, the Johnny Ludlow stories of Mrs. Henr Wood, and novels of greater length, turn almost entirely on domesti incident.

If this group of writers be compared with Aphra Behn, the differenc demands explanation. It is not simply country *versus* town, it is partl that of another century. And the point is that during that century Purita ideals had re-asserted themselves, in upper classes as well as middl classes. Court life might be as bad under the Regent as under Charles II but there was now a healthy public opinion, which could banish even genius like Byron, and mob even a king on State occasions, because thei family lives were held to be a public disgrace.

To see family life at its best, some home of a Dissenter should be re captured. Boys and girls were not sent away to "Public Schools", bu grew up with their parents. In summer the garden with father, or ramble out into the fearsome wilds of Epping Forest, where mother wa well known in the gipsy tents, so that there was no fear of kidnapping The psychologists had not yet expatiated on gang instincts, nor had chape authorities sublimated the idea into Boy Scouts and Girl Guides. Th family was still the unit, with father to teach swimming, take for walks and show the beauties of the country-side, or rig up a workshop for hi boys' hobbies. Within doors, mother would help her daughters still a the old-fashioned sampler or the newer embroidery, would brush up he rusty classics to make her boy's knowledge of Virgil the easier. Whe lessons were prepared, she would gather all round the piano for part singing, and delight them with the songs of her own girlhood.

We often take things for granted, and only realize our advantage when we pass into other surroundings, or when some foreign observe holds them up to his people for an example. It was Montesquieu wh gave us the first penetrating study of our laws; it was Bryce who showe the Americans the inwardness of their constitution. Now we have to b thankful that for four years past, a number of Germans have been attracte to the understanding of family life in England, and that at least two o them attribute all that is best in it to Puritanism. With this reminder o what it has done, we may well see to it that however outward form change, the spirit of the past shall still inspire in modern conditions.

W. T. Whitley.

CURRENT LITERATURE.

" Read not to contradict and confute, nor to believe and take for nted, nor to find talk and discourse, but to weigh and consider."—ANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalmed l treasured up on purpose to a life beyond life."—JOHN MILTON.

(The place of publication is London, and the date 1929 *or* 1930 *unless erwise stated.)*

her and the German Reformation. By JAMES MACKINNON, D.D. Vol. IV. Longmans. 16s.

e Third Mary Stuart. By MARJORIE BOWEN. Bodley Head. 18s.

ree Studies in European Conservatism. By E. L. WOODWARD. Constable. 15s.

rtley Coleridge, His Life and Work. By E. L. GRIGGS. Univ. of London Press. 6s.

e Man, Charles Dickens. By E. WAGENKNECHT. Constable. 18s. 6d.

stoyevsky's Letters to His Wife. Translated by ELIZABETH HILL. Introduction by PRINCE MIRSKY. Constable. 21s.

s. Eddy. By E. F. DAKIN. Scribners. 21s.

ncis James Chavasse. By J. B. LANCELOT. Blackwell. 7s. 6d.

cker of Uganda. By A. P. SHEPHERD, M.A., B.D. **Thomas Birch Freeman.** By F. DEAVILLE WALKER. **Francis Xavier.** By EDITH ANNE ROBERTSON. S.C.M. 5s. each.

ve the Law of Life. By TOYOHIKO KAGAWA. With Biography by E. M. HINDER and H. F. TOPPING. S.C.M. 7s. 6d.

sident Masaryk. By C. J. C. STREET. Bles. 7s. 6d.

We should like to congratulate Dr. James Mackinnon on the successful mpletion of a big task. To write a history of *Luther and the Reformaon* might appal anybody but a Scot—one only needs to think of the mber of Luther's writings and the amount of Latin and German to be ughed through—but Dr. Mackinnon has added to industry knowledge d skill, and his four volumes, as readable as they are scholarly, make far the best study of the period for the English reader. The latest lume deals with the years from 1530 to Luther's death, years it would ve been well for Luther's reputation had he never seen, for they brought th them an intolerance and irascibility which can only be deplored, as ll as the most discreditable incident in his career—the approval of the gamy of the Landgrave Philip. The weakness of Luther's character pears most plainly in his controversy with a man like Schwenckfeld. Schwenckfeld's words, " Although I cannot in all points subscribe to ur views or agree with you, I am, nevertheless, conscious that, next to d and the truth, I owe you all honour, love, and goodness, because from outset I have derived much benefit from your service, and have never ased to pray the Lord God for you according to my poor powers," ther replies calling him "a senseless fool" and saying, "The Lord rebuke

thee, Satan, and may thy spirit run headlong with thee and all who shar thy Sacramentarian blasphemies to perdition."

This volume, while it reveals Luther's failings as a practical statesma nevertheless shows to the full his genius as thinker and prophet, for it co cludes with Dr. Mackinnon's summary chapters on his character and work It has recently been the fashion in some quarters to disparage Luther, an Roman Catholic historians and apologists have made the most of it. Wit these volumes available the excuse of ignorance is no longer possible while they paint warts and all, they portray one of the most powerful pe sonalities the world has known.

Miss Marjorie Bowen's *The Third Mary Stuart* (Bodley Head, 18s.) a fascinating book based on the letters of the Princess who became Queen The letters, beginning when Mary was a child of 9, and continuing to he death at the age of 32, make a charming series. As a girl she was no unaware of the vice of Charles II's Court, and at 15 she was taken fro home to make a political marriage with the Prince of Orange. She speedil fell in love with the husband who was twelve years older than herself, an she made him a good wife and a good Queen. Her childlessness develope a deeply religious strain in her, to which the letters and papers written i the closing years abundantly testify.

We opened Mr. E. L. Woodward's book with the expectation of heav going, and were agreeably surprised to find these essays on Metternich Guizot, and the Catholic Church in the 19th Century to be as readable a they are thorough. Metternich and Guizot form an interesting contras The former thought the middle classes were the danger, the latter thoug they were the hope, of Europe. Metternich had a high opinion of himself he said, "J'ai gouverné l'Europe quelquefois, l'Autriche jamais," but h felt himself indispensable to Austria as well as to Europe. Although h had a sounder sense of the value of scientific discovery than most of hi contemporaries, his sense of proportion was by no means accurate, eve in his own sphere—as Napoleon said, "il prend l'intrigue pour la politique' Guizot, too, had no small opinion of his own importance; he was always th "heavy father," and often had principles rather than followers. Hi religion was an integral part of his life, but of the real implications of free dom he had no conception.

The third section of the book deals with the attitude of the Roma Church to Italian Unity, Papal Infallibility, and, of course, to individua like Lamennais. Roman Catholicism does not come well out of th analysis. We find Lamennais grumbling that in 1832 the men who su rounded the Pope were "ambitieux, avares, corrompus, frénétique imbéciles," and Dollinger a generation later lamenting that there were mo books on religious questions published in Germany, England, or Nort America in one year than in Italy during half a century. We see no merely that Rome could not think except in terms of temporal power, bu that "the change from revolution to liberalism, from rationalism t historical idealism, passed unnoticed; the curia was not even interested i the development of ideas."

Mr. Woodward's is a thoughtful piece of work. It would be interestin to see how far his view that " Mazzini himself was saved from degenera ing into the ordinary type of fanatic largely by the influence of the Carlyl and other English friends" could be sustained.

Hartley Coleridge is Dr. E. L. Griggs's thesis for his doctor's degre It is an attempt to describe the life and writings of the strange and talente son of a stranger and more talented father. With the aid of moder knowledge, both literary and psychological, Hartley's childhood yea

bably furnish the explanation of his life story: spoilt, precocious, made centre of an admiring adult circle: not sent to school until he was en: with his father's imagination, but even less able than his father raffic with reality, only a strong will buttressed by a powerful religious h could have saved the attractive youth and developed his powers. Had el treated him with more sympathy perhaps his career would have been y different, but from then on he found in drink periods of mental relief d always afterwards lived a wayward, wasteful, purposeless life. The nple folk of Cumberland and Westmoreland loved him, and welcomed n into their cottages at any time, but the drink they gave him in their dness only accelerated his descent to futility. Dr. Griggs has performed difficult task reasonably well, but his publishers have let him down by unfortunate mis-spelling on the title-page, and another on page 9.

No doubt we had better accommodate ourselves as quickly as possible *"psychography"*, both the word and the thing, for Mr. Gamaliel Brad- d has set a fashion that appeals to the younger generation of writers. . Wagenknecht, the author of *The Man, Charles Dickens,* is a disciple Mr. Bradford, and he says that his master's "final claim to distinction that he has made the writing of men's lives a job for artists at last". . Wagenknecht also explains that "what the psychographist is principally erested in" is not what a man did, but "how he felt while he was doing ". Well, that is by no means easy, especially when "the whole question success or failure in life"—for Dickens and for every man—"is summed here: How did his being adjust itself to the Cosmic Energy that fills e world? And how did that much of Cosmic Energy as was Charles ckens react upon and toward the whole?"

It would be unfair to suggest that the whole of Mr. Wagenknecht's Victorian Portrait" is like this, for he has given us a readable and enter- ining sketch.

One cannot help but feel that the woman married to Dostoyevsky must ve been a heroine. The letters published in *Dostoyevsky's Letters to is Wife* (Constable, 21s.) are ample proof of that. Dostoyevsky's first arriage was a failure: after a liaison of some years, he married his enographer, Anna Grigorievna, in 1867. To Anna the letters in this olume were addressed during the 14 years from 1866 to 1880. The earlier tters show Dostoyevsky in the grip of the gambling fever, feverishly nding, borrowing, pawning, swearing every day that he will never bet gain, and then immediately losing the money his wife has sent him to ay his hotel bill and provide his fare home. Then we pass through a eriod marked by remarkable concern with family and domestic details: Write everything about yourself down to the *smallest detail.* Don't rget the beans and the bath." From Ems, where he went frequently for cure, he writes long letters, fussing about the children, telling about his reams and his neighbours. There is comparatively little about his novels, ough we have signs of jealousy, alike in poverty and when he was more mfortably off, of both Tolstoy and Goncharov, of whom he says Goncharov has only got to hiccough, and all the papers immediately shout out it: 'Our venerable novelist has hiccoughed', whereas they ignore me though by common consent".

The Christian Science Church—the remarkable creation of a remarkable oman—has probably passed its zenith, but it will be long before men ase to write about Mrs. Eddy and attempt to discover the secret of her hievements. Psychology has of late come to the help of the biographer, en though he does not always talk of "psychography," and Mr. Edwin F. akin makes good use of it in his *Mrs. Eddy,* which for some inscrutable

reason he calls "The Biography of a Virginal Mind." Mr. Dakin's is a excellent piece of work, with a bibliography that is exceptionally service able. Official Christian Science has done much to try to hide the truth about Mrs. Eddy's early life, and about the inconsistency, instability, and arbitrariness that marked all her dealings—a powerful financial corporation has not hesitated to bring pressure to bear to secure a favourable press— and it is well that a real effort should be made to make known the truth Mr. Dakin's well-written study helps to this end : he traces the extraordinary career of Mary Baker from the cradle in which she was rocked as an infant to the cradle in which she was rocked in her twenties, and thence on to the rise to power and the pathetic years in which she tried to defy the weakness and death in which she did not believe. It is a long book but it is difficult to lay it down when once it has been begun.

Canon Lancelot's *Francis James Chavasse* is a workmanlike biography of just the right length. Chavasse's work at Liverpool was preceded by his Principalship of Wycliffe Hall, Oxford, and from the beginning to the end of the biography there is the typical Evangelical Low Church note— it is hard now to believe that boys ever existed who wrote about themselves as Chavasse did in his diary at the age of 16.

His 23 years' tenure of the See of Liverpool won "the little Bishop" a secure place in the affection and esteem of that city, and the new cathedral stands as a lasting tribute to his work. Chavasse himself, however, would have strongly emphasized the present Archbishop of Canterbury's words, spoken outside the cathedral after the Bishop's funeral "This Cathedral is a monument to Bishop Chavasse; let there be a greater and more abiding monument, a Christian city. Go, and remember and live out the truth which he so long and so faithfully taught you."

Canon Lancelot gives an excellent summary of the Bishop's life, enabling us to see him in the home and in the diocese, and making us grateful for the picture of one who, despite many obstacles, did so much good.

The Student Christian Movement is to be cordially congratulated on its Modern Missionary Biographies (5s.), the last three volumes of which lie before us. *Tucker of Uganda* and *Thomas Birch Freeman* tell of two of the great missionary heroes of Africa and remind us of the immense cost in human life of the establishment of Christian Missions on the dark continent. Alfred Tucker had already exhibited at the Royal Academy when he heard the call to give his life to missionary work. Thomas Birch Freeman, son of an African father and an English mother, saw two wives and many colleagues snatched from his side on the Gold Coast almost ere the work began, but with unflinching courage and devotion and unflagging energy he continued his labours. It would be impossible to place in the hands of young Christians two more stirring and challenging books. Mrs. J. A. Robertson's *Francis Xavier* is the second Life of the sixteenth century missionary to the Far East that she has written. Our readers have had experience of Mrs. Robertson's skill in describing the life and work of a great missionary, and they will not be disappointed in this account of Xavier's travels and achievements.

We are glad to be introduced to Toyohiko Kagawa, whom Dr. Rufus Jones calls "one of the most striking phenomena of the Christian world to-day". The short biography prefixed to this translation of his *Love The Law of Life* (S.C.M. 7s. 6d.) reveals him as one who shows Christianity as "soul-force, creative energy, redemptive might", whose life is marked by "unquenchable personal conviction, invincible faith, an unconquerable spirit of adventure and demonstration". Born in 1888, Kagawa was disinherited on becoming a Christian. For four years he lived in the slums

then he spent four years at Princeton. Returning to Japan, he went mediately to stay among the slum dwellers, among whom he has lived a life of love and sacrifice. Although he takes a large part in organiz- labour unions, co-operative movements, settlements, *etc.* (he calls self a Christian Socialist) he always declines to stand for the Diet. All income from his books—he has writen 45—he devotes to his religious social work. His first book, an autobiographical novel, sold 150,000 ies in a few weeks, and has gone through 180 Japanese editions. He also published poems, novels, and religious and social works—all this pite ill-health and periods of blindness.

There is no doubt at all that Kagawa is a remarkable personality. The k here translated covers a great deal of ground and is therefore scrappy. ere are in it, however, signs of genius : Kagawa is evidently of the select er of mystics, as the first chapter and the Epilogue amply show.

On 7th March, President Masaryk's 80th birthday, Mr. Street's sketch his life was published, a well-deserved tribute to one of the greatest men our day. The son of a coachman who was practically a serf, Thomas saryk has made himself one of the best educated men of his time, and has also made a nation. In Mr. Street's words :

> " He, the son of a coachman, the descendant of a race of serfs, had in some obscure way escaped the deadening legacy of several generations of servitude, and had inherited the passionate love of freedom which had inspired the Czechs of the sixteenth century."

e story of how the young Masaryk secured his education, stubbornly intaining his independence the while, and of how he emancipated him- f from Roman Catholicism, is thrilling indeed. Getting his foot on the lder, in the University at Prague and in Parliament, he speedily shows sterling worth, refusing to be browbeaten either by authority or by a triotic mob, but insisting, both in the "Affair of the Manuscripts" and e Hilsner case, that truth was the only thing that mattered. His courage facing unpopularity ultimately endeared him to the people, while his litical insight in securing the adhesion of the Allies to Czech independence ring the War testifies to his genius. His aims may best be expressed his own words :

> " Not by violence, but by peaceful effort; not by the sword, but by the ploughshare; not by blood, but by work; not by death, but by life and the striving for life—this is the reply of the Czech genius, this is the lesson of our history and the testament of our great ancestors."

hen, after the War, the Republic was formed, only one President was ssible, the Professor who for so long had laboured with tireless energy d irresistible will. For the last ten very difficult years Masaryk has led s people, and he is President still, despite Bolshevik and Fascist attempts overthrow him : in himself he illustrates the motto of the Republic : *Pravda Vitezi,* Truth will Prevail".

The book is attractively got up, and is quite cheap, but there e misprints on pp. 105 and 213.

EDITOR.

e Abingdon Bible Commentary. Epworth Press. 21s.

This book is really marvellous value for money. It cannot indeed ual in this respect Peake's similar volume : but it comes very near it, d its type is pleasanter to read. It is a production of the Methodist piscopal Church, U.S.A., and meant primarily for its teachers, both nisters and laymen. Accordingly its editors aim at reducing all tech- calities to the minimum compatible with genuine historical scholarship, th a view to making "the religious message of the Bible and its signi-

ficance for our own time" stand out as plainly as possible. But in thu seeking to "utilize the rich treasures of present-day biblical scholarshi for practical and Evangelical purposes", Drs. Eiselen and Lewis, repre senting two of their leading theological colleges, have gone far beyon their own Communion and also drawn pretty widely on English-speakin scholars at large, including not a few who wrote for its predecessor decade earlier. Among new names here may be cited C. H. Dod (*Ephesians, Col.*), G. R. Driver, J. A. Findlay (*Luke*), A. E. Garvie (*John* W. F. Howard (1 & 2 *Cor.*), J. A. Robertson (*Philippians*), T. H. Robin son, D. R. Scott, D. C. Simpson, A. C. Welch.

The commentaries proper fill some 1,065 pages of two columns Articles on the Bible as a whole (*e.g.,* The Divine Element in it) 90; on th *O.T.* (*e.g.,* The Religion of Israel, by Dr. Wheeler Robinson), 126; o the *N.T.* (*e.g.,* The Historical and Religious Background, by Dr. G. H Box, The Life of Jesus Christ, by Dr. J. F. McFadyen, The *N.T.* an Christian Doctrine, by Dr. E. Lewis), 115. If, with the exception of th last, the writers cited are British, it is because they will best indicate "o this side" the quality of the work. But besides H. J. Cadbury, B. S Easton, J. Moffatt, E. F. Scott, and R. W. Rogers, well-known here also there are not a few other sound scholars, known mainly in the U.S.A. an Canada, who contribute. Some again may be glad to know of H. T Andrews's *Hebrews* and C. A. Scott's *Romans*.

It being impossible to characterize and appraise such a book in detail it seemed best to do so indirectly, in terms largely of its contributors adding only that in the reviewer's opinion it worthily achieves its aim an deserves a place on the shelves of working ministers and teachers of th Bible of all denominations.

VERNON BARTLET.

Didascalia Apostolorum. By DOM. R. H. CONNOLLY. Clarendon Press. 18s

The special interest and importance of this third-century work lies i the fact that "there is no other ancient Christian writing which provide us with anything like the same detailed information concerning the life in all its aspects, of an early Christian community". To read it side b side with *I Corinthians* would be an instructive thing, as illustrating th elements both of likeness and of change visible after some two centurie in a rather conservative part of Christendom, *viz.,* N. Syria.

The present, most scholarly edition is not concerned with the content of the book so much as with giving a critical text of it, for the first time i English. Hitherto the best available has been that of F. X. Funk (Pade born, 1905), which is primarily an edition of its interpolated form *Apostolic Constitutions,* I-VI : and it has still the advantage of containin useful notes in Latin on the subject-matter, as well as much of the origina Greek of the earlier form, surviving in the later.

But Dom Connolly's contribution has its own special values. (1) H prints a complete translation of the Syriac version of the lost Gree original, with the early Latin version (where extant) on the opposite page thus the English reader can read the work through in a fairly early form and check it by another for about two-fifths of the whole. (2) His fi scholarship, both Syriac and Latin, enables him to restore the true te time and again. (3) His Additional Notes at the end, though only te pages long, add a good deal, both textually and exegetically. (4) His lon Introduction discusses the main points of interest; its origin (in N. Syr soon before or after 250 A.D.); its sources; its use of Apocryphal Acts Paul and of Peter, and of one or more Apocryphal Gospels (I see no su

ge of more than that "According to the Hebrews", from which he ·tly believes its reference to the *Pericope Adulteræ,* the earliest known e, to be derived) and other writings; a special Syrian form of Baptism, re anointing (confirmation) immediately preceded "the washing away ins" with the water; the Agape, and also a sort of "charity supper" n by one of the faithful; and particularly its most characteristic doc-e, touching the ceremonial part of the Jewish Law as a secondary feature *terosis*).

VERNON BARTLET.

ctions from the Commentaries and Homilies of Origen. By R. B. TOLLINTON, D.D. S.P.C.K. 10s.

This is an excellent idea well carried out. Origen was in many ways greatest mind of the Ancient Church, but much of his surviving ught is scattered through rather prolix writings, in incidental form. m these our editor has chosen passages such as may enable the glish reader "to understand Origen's point of view in regard to subjects ch retain their interest for us in spite of changed conditions". A dred such typical extracts are arranged in logical order under the dings: The Being and Nature of God; The Work and Office of the ine Word; The Holy Scriptures, (i) principles and examples of Exegesis, Problems and Criticism; The Christian Church; The Teacher and his k; Speculations and Enquiries; The Christian Life. A good intro-tion on "Origen as Exegete" makes the whole complete and intelligible any careful reader. It should be in every Theological College Library reference, particularly in reading such an account of Origen as that Bigg's *Christian Platonists of Alexandria.*

VERNON BARTLET.

e Place of Jesus Christ in Modern Christianity. By JOHN BAILLIE, M.A., D.Litt. Clark. 7s.

This book grew out of a series of lectures twice delivered in 1927 by Professor of Systematic Theology in Emmanuel College, Toronto, to diences of ministers and students in New York. It attempts to give a statement of the convictions of Christians regarding Christ, and a ionale of their loyalty to Him, that will avoid the perplexities inherent the traditional doctrines, while conserving the truth that has made these victions a saving and healing power in human life. After stating the blem, the author commences his attack on it with a sketch of the loving owship of Christians in the early Church: then, refuting theories that uld attribute the founding of Christianity to Paul, he adduces the fontal ginality of Jesus as the cause of it, and proceeds to draw out the sig-cance of this fact for our view of God, and for the doctrine of the nement. Stress is laid throughout upon the suffering and ultimately emptive love of God as the key to the mystery. The author's attitude to older doctrines is sympathetic. He rejects Adoptianism, keeps the word carnation", and is loth to recognize the modern distinction between ing that God's presence in Jesus differs from His presence in us only degree, and saying that it differs in kind. At the same time, he is ical and independent, does not believe in being too reverential towards Church's early dogmatic efforts, boldly rejects the Chalcedonian trine of the Two Natures and Anselm's ransom-theory of the Atone-nt, and is evidently ill-at-ease with the doctrine of the Trinity. "We nder", he says, "whether we are after all prepared to distinguish

between God the Father and God the Spirit in this or in any formal way". The book may be cordially recommended as a courageous and reverent discussion on very fundamental themes.

C. J. CADOUX.

The Problem of the Cross: A Study of New Testament Teaching. By WILLIAM E. WILSON, B.D. Clarke. 10s. 6d.

The author of this book, who is on the staff of "Woodbrooke", has been engaged for many years on the study of the doctrine of the Atonement, and has already published several shorter compositions bearing on the problem. In the volume before us he gathers together the fruit of his investigations, and presents them in a full and systematic manner. The main thesis of the book is that the old theory of penal satisfaction, which dominated Christian thought during the Middle Ages and down to our own time, is incredible and unscriptural, and that what may be called, roughly, the "moral" theory is the only one that does not collapse before rational scrutiny, and the only one for which the sanction of the *N.T.* can be reasonably claimed. The other theories of satisfaction, *etc.*, come to grief, not only because they are incompatible with a real acceptance of the love and justice of God, but also because they take no account of the human, moral, and spiritual conditions in our Lord's life from which the death on the Cross resulted. When full justice is done to these conditions and to the teaching of Jesus so far as it has any bearing, direct or indirect, on the problem, the so-called "moral" theory (*viz.*, that the redemptive value of Jesus' death lies in the penitential change it effects in men, not in any change it effects in God, other than what is occasioned by man's repentance) follows naturally.

What is most new in the book is the detailed examination of the doctrine of the Atonement in Paul's Epistles and the other writings of the *N.T.*, and the attempt to show, by means of the most thorough investigation, that even where these writings have been taken to teach most unquestionably a doctrine of satisfaction, they do not really do so, but that the doctrine of satisfaction has been read into them by later readers, their own teaching being really in line with the moral theory and its implications and presuppositions.

It is difficult in a short review to give an adequate idea of the thoroughness and care and scholarship with which the details of the argument are carried through. Even if one could mention other books as full and scholarly, this one would still possess a very special value in view of the up-to-dateness of the treatment. It reminds one most of the late Dean Rashdall's *Idea of Atonement in Christian Theology;* but its discussion is in certain respects, fuller than Rashdall's (*e.g.*, in its consideration of the *O.T.* background, *etc.*).

There are, of course, things in the book which will not necessarily evoke agreement. The exegesis of Paul, for instance, seems to me in places a little forced : I should be disposed to regard Paul rather as holding some form of satisfaction-doctrine, along with (in essence) the moral theory, which I agree with the author in regarding as the true view. Nor do I think Mr. Wilson has been entirely successful in his treatment of the severe and terrible consequences of sin, and the questions as to how far these are to be regarded as God's doing, and as to the effect of them on man for good and evil. Nor does it seem to me correct to deny the propitiatory or satisfactional significance in the Jewish sacrifices, which supplied so much in the way of analogy, *etc.*, to the Christian doctrine of the Atonement.

But despite these and some other points of disagreement, I welcome book as a careful, devout, and positive contribution to a problem tral in its significance and perennial in its interest. Not only may it be st strongly recommended to the notice and study of thoughtful ristians; but it is safe to say that no future treatment of the subject will able to afford to ignore it.

C. J. Cadoux.

e Authority of Christian Experience. By R. H. Strachan, D.D. S.C.M. 7s. 6d.

It is unfortunate that so many, both of the friends and foes of the ristian faith, seem to be unaware of its modern apologetic, and par-ularly of the apologetic that is developed by those who hold that the imate authority of Truth must lie in itself, and not in any external arantee of it. To correct this ignorance is the main purpose of Dr. achan's well written and very interesting book.

He is familiar with the modern literature of the subject, he faces all issues with perfect frankness, and he has no hesitation in committing nself to the intrinsic worth of Christian experience as the ultimate ound of this authority. This note is struck on the first page, where he ls us that "experience and authority are not in themselves contradictory ms". Thus he finds a "self-authenticating power" in the teaching of sus, which is characteristic of his authority. Again when he tells of the ristian Society he rightly points out that "the real question of historical thority is the nature of the medium which the Spirit of God employed. ie organ of the Spirit is undoubtedly the individual experience". So he eets the pragmatic arguments by reminding us that "Truth is not estab-hed because it works, but only because it is true". This attitude does t exclude full recognition of the place of the Society as formative of dividual experience, or of the Creeds as symbolic religious forms which ay be in some respects of greater value than scientific arguments.

In the examination of the contribution of science to the subject he oids the mistaken enthusiasm which has led so many people to find a iritual view of the universe in the theories of modern physics. As he ys, "that matter has come to be conceived as disembodied energy does ot make it any more akin, or less impervious to spiritual power, as eligion conceives it" (p. 154). Dr. Strachan thinks that "the finest gift hich physical science brings to Religion to-day is a fresh encouragement trust our own religious experience".

Many readers will find the closing section of the book, which deals with e authority of Jesus Christ, the most useful of all. There is here a full cognition of the limitations of that authority, which must be recognized strict exegesis, and by any historical approach. On the other hand, hen these things have been admitted it remains possible to argue, as does e author, that a revelation in time can yet be charged with eternal eaning.

We have had many books on this subject in recent times, but the thor's wide reading and gifts of presentation, combined with his frank ceptance of his important thesis, will give this one a place of its own.

H. Wheeler Robinson.

e Unity of Body and Soul. By F. Townley Lord, D.D. S.C.M. 8s. 6d.

The main object of Dr. Lord's book is to bring out the conception of man personality which is found in the Old Testament and underlies the ew Testament, and then to trace the influence of this conception in

Christian doctrine down to our own time. He has rightly seen that the Old Testament conception of personality is that of a body animated by a soul, and that it is therefore very different from the characteristic Greek conception of the soul which temporarily inhabits a body.

In his Biblical work he has built largely on the results of other students whilst his own first-hand investigations into the sources has been chiefly made in the Patristic period. To this original work he brings several qualities which go to make the book a successful achievement, which will have considerable influence. He has a good style, and his method of arrangement, in both detailed argument and in laying out the whole book is clear; he gives useful summaries of his arguments at the end of each section, and he is in living touch with the religious issues of to-day.

The general plan of the book is, first, to establish the Biblical contribution, which is done in considerable detail; second, to trace the three great lines of Greek influence upon the doctrines of the Church, namely Stoicism, Platonism and Aristotelianism, which are illustrated respectively by Tertullian, Augustine, and Aquinas; third, to trace the contribution made since the Reformation by science, philosophy, and psychology respectively; and fourth, to note the bearing of his results on some of the practical issues of to-day.

He finds that the Biblical doctrine has influenced Patristic and later theologians even more than we might have expected when we consider the pressure of Greek influences upon them. The legacy which they left to post-Reformation thought was chiefly that of the Augustinian dualism separating soul and body as two distinct entities, and of Aristotelian "biologism", which came nearer to the Hebrew contribution. The Biblical conception, moreover, finds support from the modern approach, as seen in the scientific emphasis on the body and in the general antagonism of both philosophy and psychology to any dualism.

This careful study of the subject enables Dr. Lord to deal with some familiar modern issues in a fresh way, such as the practical philanthropic of Christianity, the relation of body and soul in worship and the sacraments and the question of bodily resurrection. Baptists and Congregationalists in particular should note the remark (p. 250) that "if we adopt the view of the body which has been developed in this book, we cannot ignore the power of the Sacraments as channels of divine grace".

Altogether we can congratulate Dr. Lord on a sound and attractive book, which will open up fresh ground to most of its readers.

H. Wheeler Robinson.

Process and Reality, An Essay in Cosmology. By A. N. Whitehead. Gifford Lectures, 1927-28. Cambridge Press. 18s.

This book is the climax of a whole series of very remarkable philosophical works. Professor Whitehead started as a mathematician and is known as the joint author with Mr. Bertrand Russell of the great *Principia Mathematica,* which is now the fundamental English work on mathematical logic. Then he took to metaphysics, and has poured out a series of treatises one after another, *An Enquiry concerning the Principles of Natural Knowledge, The Concept of Nature, Science and the Modern World, Religion in the Making, Symbolism: its Meaning and Effect.*

These volumes have produced a great impression on contemporary thinkers. The *Times Literary Supplement* greeted *Science and the Modern World* with extraordinary enthusiasm, declaring that it was the most remarkable work on philosophical method since Descartes, and that it might well announce a new epoch in philosophy. "There is no other

ıker that interests me at present as much as Mr. Whitehead", said John Oman, reviewing *Religion in the Making* in the *Journal of eological Studies*. Other testimonies equally significant could be ltiplied almost *ad libitum*.

Now, in *Process and Reality*, we have Whitehead's complete system, e his previous works it is a difficult book. But it is amazingly cinating, and is worthy of minute and prolonged study. What is so pressive is the cumulative effect of prolonged and continuous thought. Whitehead tells us that his system is the result of years of meditation. has the consistency we expect from a mathematician and the speculative lour of the true metaphysician. There is no doubt that *Process and ality* is a great book, which must leave a deep mark upon future ought.

The book belongs to the Neo-Realist school. Its affinities are with the ilosophy of Bergson, on the one hand, and with that of Alexander, on other. It is, like both, a philosophy of creative advance. It chal- ges comparison especially with Alexander's *Space, Time and Deity*. one way Whitehead is related to Alexander as Leibniz is related to inoza. Weber says of Leibniz:—"L'univers monolithe de Spinoza, il brisé, fractionné, pulverisé". Put "Whitehead" for "Leibniz" and Alexander" for "Spinoza", and the dictum will precisely fit the relation the two modern philosophers.

In another way, *Process and Reality* is related to *Space, Time and ity* as Kant's *Critique of Pure Reason* is related to Hegel's ıcyclopædia. *Process and Reality* is a book severely restricted to meta- ysics and epistemology: it does not pursue the application of its inciples beyond the point of mere suggestion. Alexander has done this, d so has written the fuller as well as the larger book. Whitehead minds us here of Bergson, who stopped short in *Creative Evolution* at ıch the same point where *Process and Reality* stops.

But what there is in *Process and Reality* is of such a nature that at the d we leave off asking for more. A second volume on the same scale ntaining the concrete applications of the philosophy to the *Geistes- issenschaften* would be enormously valuable. Till it is written we must ntent ourselves with *Religion in the Making*, which covers part of the ound.

It has been said that Whitehead reminds us of Leibniz. That is cause, if for the moment we leave out God, the actual entities of his etaphysic are successive individual pulses of feeling. Whitehead calls ese "actual occasions". Each new occasion feels the other occasions eviously constituting the universe: some it feels more, some less. What feels is "objectified" for it as the "datum" of its feeling.

But there are other elements in the universe besides "actual occasions". ıere is God, and there are "eternal objects". The latter are ideas (in ato's sense) or rather values, since just as actual occasions promote hysical feelings" in other actual occasions, so values of all kinds can come a "lure" for "conceptual feelings" which can enter into a syn- esis with the groundwork of physical feelings. It is through these nceptual feelings that novelty streams into the universe—otherwise it ould simply repeat itself. Feeling need not be conscious, and it may ve all grades from purely physical feeling to feeling synthesized with e highest values. Its ultimate end is a "satisfaction", which is the sue of the actual occasion: into this the universe as felt and valued by e occasion translates itself. The "satisfaction" then again objectifies elf as a datum for other actual occasions.

What are "things"? "Things" are societies of "actual occasions" with some common characteristic. The world promotes the existence o some such societies. These are "enduring things"—electrons, protons atoms, molecules, cells, organic bodies. The less complex are simply seria societies, the more complex are also structural societies, in which occasion are strung out not only in time but in space. When a serial society o "conscious occasions" depends upon a structural society for its existence we have a human body and soul.

God is that unity of feeling which includes originally all the values i strict gradation: in fact, it is the primordial timeless feeling of God b which the gradation is created. But God has also a "consequent nature" in that the whole creative advance of the universe enriches His originall purely ideal nature with physical feelings. "The consequent nature o God is the fulfilment of his experience by the reception of the multipl freedom of actuality into the harmony of his own actualization." I other words, whatever happens in the world is really felt by God as har moniously valuable, indeed as a kingdom of heaven. But this Divin feeling, being physical, is no otiose contemplation: it reacts upon th manifold actualities of the world as God's love for the world and as Hi particular providence for particular occasions.

There are many other things in *Process and Reality* besides its centra metaphysical scheme. In particular there is a most interesting an valuable epistemology, which shows how actualities are objectified fo other actualities in two ways, primarily in a vague causal feeling, an secondarily (in more highly developed actualities) in presentationa immediacy. The world as presented to us appears contemporaneous whereas in the very nature of the case contemporary occasions can neve be presented to us—what we feel is always something past. But we tak our presentations as representing the contemporary state of what ha affected us causally. Mostly this serves, but sometimes it does not. Her is the root of truth and error. Whitehead's whole epistemology is mos interesting. It shows everywhere how deeply Einstein's theory o relativity, with its insistence on the *time* demanded for the perception o external objects, even by sight, has bitten into the very warp and woof o modern philosophy.

In conclusion, a word may be added on the value of Whitehead' philosophy to the theologian. The greatest problem of theology to-day i that of religion and science, God and nature. Every philosophy whic helps to interpret the stark entities of science in a way that makes a bridg from God and religion to the world and science is a good friend to th theologian. It is not likely that Christian theists will accept Whitehead' doctrines *en bloc*—his doctrine of God forbids that. Whitehead is him self perfectly conscious of its difference from orthodox theism. But hi thought will act as a powerful solvent upon some of our most difficul theological problems, and is likely to leave us infinitely grateful to him Father Thornton has already applied some of Whitehead's conceptions t theological purposes in *The Incarnate Lord,* and it is likely that the nex few years will see more work of the same kind.

ROBERT S. FRANKS.

The Atonement in History and in Life. Edited by L. W. GRENSTED, M.A., B.D S.P.C.K. 10s. 6d.

This book is the joint work of a group of Anglican scholars who ca be described as " Liberal Evangelicals." Its purpose is to maintain a objective view of the Atonement over against the late Dr. Rashdall's purel subjective theory, as stated in his Bampton Lectures, *The Idea of Aton*

nent in Christian Theology. In that treatise Dean Rashdall maintained hat an acceptable theory of the Atonement must fit in with the fundamental teaching of Jesus as it is recorded in the Synoptic Gospels, which s that God freely forgives the sinner on his repentance. Rashdall traced he substitutionary theory of the Atonement to the apologetic use of *Isa.* 53 by the early Church. It helped to remove the stumbling-block of he Cross to say that it was in accordance with prophecy.

Paul developed this common Christian doctrine by the help of the uridical theology of Pharisaism. But his doctrine never took hold of the early Church. The other New Testament writings, such as *I Peter, Hebrews,* and the Fourth Gospel, however much they may speak of the sacrifice of Christ for sins, when they come to explain it, always do so subjectively. According to Dr. Rashdall a subjective explanation also prevailed in the early Greek Church. It was the Latin Church which seriously began to explain Christ's sacrifice juridically. Anselm is, of course, the supreme instance. Luther at the Reformation, though a less systematic thinker than Anselm, went even beyond him in juridical theory. But his dogmatic theology is the worst part of his work, and is a survival from medieval scholasticism.

According to Dr. Rashdall the one theory which is adequate to the situation is the moral theory of Abelard. Christ died to manifest the love of God with such power as to inspire men to answering love and lead them to repentance.

Such is the doctrine which the authors of the volume of essays before us have set themselves to controvert. They feel that Rashdall's account is one-sided and unsatisfactory, but in general they do not wish to go back to any strict juridical theory of the Atonement.

The essays follow the course of history through the *Old* and *New Testaments* and the later developments of doctrine by the Church. The statement of the present position of *O.T.* scholarship on the question of sacrifice is to be heartily welcomed. The rest of the historical work is careful, but it does not deal very effectively with Rashdall's construction of the history. One omission appears extraordinary. There is no account whatever of Schleiermacher. Ritschl gets a meagre page.

As a whole, the essays leave the impression that the writers earnestly wish to maintain the objectivity of the Atonement, but do not quite know how to do it. They steer their course with caution between the Scylla of the old penal theory and the Charybdis of Dr. Rashdall's Abelardianism, some verging more in the one direction, some in the other. Not a few of the essays recall what Rashdall says of the later *N.T.* writers —they maintain an objective theory, but their reasons are subjective. Perhaps the mean of the different ideas represented in the book would be to say that Christ died upon the cross to condemn sin as well as to show the love of God to the sinner.

But there is such an immense variety of more or less unrelated suggestions as forcibly to recall Harnack's criticism of the doctrine of the work of Christ in St. Thomas Aquinas with its oscillation between different standpoints: *multa, non multum.*

It is, of course, not fair to treat a book of essays by different authors as if it were the work of a single mind. But the differences of view and the historical gaps inevitably raise the question whether a single work by one of the writers, say the Editor, might not have been more effective.

ROBERT S. FRANKS.

Immanuel Kant's Critique of Pure Reason. Translated by NORMAN KEMP SMITH Macmillan. 25s.

The fundamental philosophical importance of Kant's *magnum opus* i once more demonstrated by the appearance of yet another Englis translation.

The translator, the Professor of Logic and Metaphysics in th University of Edinburgh, comes to his task with very special qualification He is well known as the author of a great Commentary on the *Critique* which has already passed through two editions, and is our Englis equivalent of Vaihinger.

Professor Kemp Smith very gracefully expresses his obligations to hi two predecessors, Meiklejohn and Max Müller, and explains the reason which have led him once more to undertake the formidable work of trans lating the *Critique* into English. Meiklejohn had a remarkable facility fo turning Kant's crabbed German into something like readable English Max Müller had not the same gift, but was able to correct Meiklejohn i places where a particular knowledge of German idiom was required. Bu neither of these scholars had a thorough general knowledge of Kant' philosophy to guide him in the work of translation.

Since their time an enormous amount of intensive work has been don both upon the text of the *Critique* and upon the exploration of its meaning Kantian scholarship to-day is in a totally different position from that whic it occupied in 1855, when Meiklejohn's translation appeared, or even i 1881, when Max Müller's work saw the light. Professor Kemp Smith ha not only become heir to a great tradition of scholarship, but has himsel furthered it through the two editions of his commentary. He is also abl in the new translation to make use of the definitive edition of the *Critiqu* by Dr. Raymund Schmidt in 1926.

A comparison of Kemp Smith's translation with Meiklejohn's and Ma Müller's shows at once certain advantages which lie upon the face of th work. It is commonly known that each of the two editions of the *Critiqu* which Kant himself published in 1781 and 1787 respectively, possesses a importance of its own. Kantian scholarship has not indeed confirme Schopenhauer's verdict that they differ fundamentally, but still the change are considerable.

Meiklejohn translated the second edition, which was quite right, if onl one edition was to be presented. Max Müller bettered this by translatin the first edition and adding the differences of the second as supplement But the form in which the *Critique* is now given us is distinctly the best o all. The second edition appears in the text with the differences of th first edition at the foot, except just in one or two cases where length com pels their addition as supplements.

This is a great advantage. As to the translation itself, it has all Pro fessor Kemp Smith's special knowledge behind it. It is also very readabl The translator has been very bold in breaking up Kant's cumbrous Germa sentences, and the result is very good. Accuracy has not been sacrificed but intelligibility has been promoted.

There can be no doubt that the new translation is fitted to become th authoritative English version, which will be a necessity for all those wh wish to make a really close study of the *Critique* and are unable to do in German.

For the comfort of those with small purses, however, it may be adde that Meiklejohn's translation, procurable at less than a quarter of the pri of Kemp Smith's, is sufficient to enable anyone to obtain a very sour knowledge of the Critical Philosophy. ROBERT S. FRANKS.

ndividual Psychology. By E. WEXBERG, M.D. Allen & Unwin. 15s.

Dr. Wexberg is described as "the most brilliant and instructive co-worker of Adler in Vienna", and he has written this book in order to instruct the people chiefly concerned in Adler's methods and ideas. His aim is to show their practical application in psychotherapy and pedagogy, and there is no doubt that the book will be very useful in both of these spheres. The writer has much to say about the development of the human personality both in health and disease, and in the normal and abnormal subject. He lays stress on character, and studies carefully the factors which make for character development; but one cannot quite escape the suspicion that he uses terms like personality and character very much in a sense of his own and that his whole treatment of the human subject is much too mechanical and strictly behaviourist to allow for the consideration of either the spiritual or the moral in the true sense of those terms. At the same time his treatment of the subject is so thoroughly scientific, and so strictly based on careful observation and the study of various types that it cannot fail to be instructive, especially to parents and teachers. Its limits are those of its method, but within the limits which its method imposes it is a really valuable work.

W. B. SELBIE.

The Process of Human Behaviour. By M. S. and I. C. SHERMAN. Williams & Norgate. 12s. 6d.

Dr. and Mrs. Sherman have carried out a long series of experiments on the emotional responses of infants in various American institutions, and this book is the result of their investigations. Needless to say, it is a thoroughly behaviourist treatment of the subject, and, although it purports to study the development of personality, the personality in question seems to be almost entirely a physiological product. In defining it the authors say " personality is the characteristic behaviour of an individual. This characteristic behaviour is evident throughout his daily activities, but is especially noticeable in his manner of meeting new situations. We may characterize one person by his perseverance and another by his egocentricities or by his shyness. A certain reaction pattern, although never rigid, nevertheless dominates the activities of every individual to the extent that he manifests definite characteristics in much of his behaviour." That is no doubt true enough, and it is also true that the careful observation of children from their earliest years does show how their reaction to various forms of stimulus affects their behaviour and produces something which may be called habit, character, or personality. What most behaviourists seem to leave out of account is the fact that personality itself, once achieved, becomes a factor in the development of the individual. In confining themselves, as they so largely do, to physiological and mechanistic forms of behaviour, these writers take much too narrow a view. Human behaviour is more complex than a series of reactions to physical stimuli, and even from the earliest years the moral and even spiritual environment of a child counts for at least as much as its physical environment, and becomes more important as the years go on. Educationists can no doubt profit largely by such physiological studies as those given us in this book, but they make a great mistake if they imagine that they cover the whole ground.

W. B. SELBIE.

SHORTER NOTICES AND DESCRIPTIVE LIST

*(Books marked * are recommended for ministerial reading.)*

The "Clarendon Bible" is dealing with the *Old Testament* in six volumes. Volume III, Dr. T. H. Robinson's *The Decline and Fall of the Hebrew Kingdoms,* has already been reviewed; now we have Volume II Dr. Elliott Binns's *From Moses to Elisha* (Clarendon Press, 4s. 6d.) which brings the story of Israel down as far as the death of Elisha. The volume, which is well illustrated, contains Introduction, Notes to Selected Passages, and a Chronological Table.

In *The Epic of the Old Testament* (Oxford Press, 6s.) Mr. A. H. Wood has arranged selected passages in chronological sequence with their historical background. The selection reads very well, and Mr. Wood has added to its interest by printing the earlier passages from the earlier English translations.

Dr. Campbell N. Moody has given us in * *The Purpose of Jesus in the First Three Gospels* (Allen & Unwin, 5s.) a very stimulating and suggestive book. He never gets far away from fundamental problems, and always makes the reader ask questions. What a fruitful line of thought for example, he has opened out in the sentences :—

> " For every word that He speaks about the Father, He speaks two about Himself: and what strikes the unbiased reader most is that one whose attitude to the Father is unmeasured reverence and love still presses His own claims with unwearied insistency, and seems at times to eclipse the Most High."

Dr. Moody attempts to disentangle the teaching given by Jesus to the public and that given by Him to the disciples, and finds in the separation an explanation of much that has confused. It is impossible even to mention all the points he raises. We cordially commend the book to New Testament students.

Readers will be disappointed if they expect to find in Dr. Lock's "Westminster Commentary," *The Epistle to the Ephesians* (Methuen, 6s.) a discussion of recent theories. He accepts, with little hesitation, the Pauline authorship, and, apparently with none, the theory that it was written in Rome. Nor is there any examination of the theory that it is a Paulinist Introduction to the first corpus of Paul's letters. That having been premised, it remains to say that the 57 pages of commentary are useful and suggestive, and throw light on many vexed passages.

In *Divine Justice* (Blackwell, 3s. 6d.) the Rev. V. J. K. Brook carefully examines the teaching of the various books of the *N.T.* about rewards and penalties. He concludes that the teaching of Jesus about punishment is not repellent to the modern mind, the harshness and severity found in the *N.T.* being due to the survival of Jewish ideas.

One of the most difficult tasks of the historian or biographer is to see men and things in their right environment. It is one of the most difficult tasks of the preacher too : happy is the man with the gift of imagination by means of which he can reconstruct an ancient scene. In *The Rome of St. Paul* (R.T.S., 7s. 6d.) Dr. A. G. Mackinnon, with the aid of Professor Gatteschi's reconstructed photographs, endeavours to show what Roman and Roman life were like during Paul's imprisonment. A reader will be dull indeed if he does not pick up many points from a suggestive survey.

Dr. Griffith Thomas's posthumous book, *The Principles of Theology* ongmans, 12s. 6d.), carries our minds back across many years to Sunday ernoons when we used to attend his Greek Testament readings. This ntroduction to the Thirty-Nine Articles" has the same characteristics those expositions—there is the same fear of Modernism and of Popery, same emphasis on the Bible as authoritative, and the same type of learn-, narrow, but in some ways deep. After an Introduction dealing with nature and history of the Articles, the thirty-nine are taken in turn and plained and analysed. It is useful to have a book of reference of this nd, but we get the impression in reading it that it has been prepared a good many years, while many of the historical authorities are second-nd.

Whatever readers may think of the theory set forth in the Rev. Lindsay ewar's *Magic and Grace* (S.P.C.K., 6s.), they must admire the lucidity th which it is stated. Mr. Dewar's thesis is that "the key to the under-nding of magic is the phenomenon known as hypnosis and the key to e understanding of grace is the phenomenon known as suggestion." In guing the difference between magic and religion, and that irresistible ace is suggestion, and illustrating his points from the life of Christ and e doctrine of the Holy Spirit, Mr. Dewar has given us a provocative say in speculative theology which is worth careful study.

If you wish to know *What is the Real Hell?* (Cassell, 3s. 6d.), Dean ge and Sir Oliver Lodge, Abbot Butler and Bishop Welldon, Mr. Warwick eeping and Mr. Ernest Raymond, Mrs. Besant and Miss Sheila Kaye-mith, Dr. Orchard and Dr. Norwood, and a few others will tell you. hey will not all tell you the same thing, but you can pay your money and ke your choice.

What we always like about Canon Peter Green is the way he discusses eological problems in the light and language of every-day experience. he ordinary folk of Manchester and Salford are never far from his mind, nd thereby his books greatly benefit. *Our Heavenly Father* (Longmans, . and 2s. 6d.) may not in all points satisfy the theologian, but the minister ho has to present theology so that the wayfaring man can take it in will ail its arrival.

Prof. H. Emil Brunner, of the University of Zurich, is one of the aders of the Barthian School. *The Theology of Crisis* (Scribners, 6s.) nsists of five addresses delivered in America, the subjects being: "The risis of Theology and the Theology of Crisis"; "The Quest of Truth: evelation"; "The Quest of Life: Salvation"; "The Problem of Ethics"; Progress and the Kingdom of God." The addresses are not easy read-g, but so few of the writings of the School are available in English that ey will be very welcome. Prof. Brunner maintains that

> "one of the most fatal errors in the history of theology is the identification of the Biblical idea of the Kingdom with the rationalistic evolution and the optimistic theory of progress of the 18th century."

e blames Kant for starting this error, and Schleiermacher, Ritschl, Herr-ann, and Harnack for continuing it. He concludes:

> "Our present Christianity abounds in activities but lacks action. The anti-evolutionary optimism of Christian faith is the true basis of a really active Christian life."

Dr. Lynn H. Hough and some of the more progressive thinkers in merica, impressed by the success of Canon Streeter's groups, have com-ned to produce *Whither Christianity* (Harpers, $3.00). There are teen contributors, among them men well-known in England like Dr.

Glenn Atkins and Dr. Richard Roberts. Also included are Dr. Palr (the new President of the Chicago Theological Seminary) and Dr. R. Stafford (Dr. G. A. Gordon's successor at the Old South, Boston). Th names will guarantee in themselves that the volume is well worth readi

> "The task of liberalism is to save the essential moral and spiriti values of religious faith, both from the dogmatists who insist on identify them with a scheme of thought which has no basis whatever in mod knowledge, and from the sceptics, rationalists, and positivists who in that man's spirit can find complete satisfaction within the realm of known."

How this is to be done Mr. R. J. Hutcheon sets out to show, writing the main for men who feel

> "that religious faith is necessary if human life is to rise to the high level of imaginative creativity, spiritual self-realization, and social enterpr but insist at the same time that the dogmas of historical Christianity, inst of being a help, are a positive hindrance to the act of faith, which is les knowledge-judgment than a committal of the spirit to a conviction c cerning the eternal worth and the cosmic support of values."

The treatment throughout justifies Mr. Hutcheon's title and his aim.

Dr. G. A. Johnston Ross has called his five William Belden No Lectures, *Why Preach Christ?* (Harvard & Oxford Presses, 7s.) "A P for the Holy Ministry." Dr. Ross writes with enthusiasm and yet w restraint, and it is gratifying to think that University students in Amer to-day heard this scholarly plea for the Church of Christ and for minister service.

Ministers in all denominations would benefit by reading Canon Jenk * *Renewal of Life in the Clergy* (Longmans, 3s. 6d.), in which the wri reminds the clergy of the place prayer, Bible reading, and the Holy Co munion should have in their lives, and sets before them the ideals of th calling.

Dr. R. H. Charles's *The Resurrection of Man* (Clark, 7s.) is in "T Scholar as Preacher" series. It contains 22 sermons, all but one preach in Westminster Abbey. They are what Dr. Charles calls "critical s mons." Nine of them deal with some aspect of the problem of imm tality, the rest with general subjects. We are glad to note that Dr. Char calls Salmond's *The Infallibility of the Church* unanswerable.

There is a strong Evangelical note in the twelve sermons the Rev. Moffat Gautrey prints in *The Glory of Going On* (Sharp, 3s.). M Gautrey's vigorous confidence is welcome in these days when preaching so often marked by hesitancy and ambiguity.

All that Professor Rufus Jones writes is fresh and helpful, and *Some Exponents of Mystical Religion* (Sharp, 6s.) he is on his o ground. After speaking of "those aspects of life and experience t do not comfortably submit to the methods of science," and stressing need of poetry as well as fact, and the "imaginative dominion o experience," he discusses Plotinus, Eckhart, the mystics like Tauler w influenced Luther, Browning, and Whitman. The last chapter is much more than a bibliographical summary of mystical life and thought America.

We were delighted to see that in the book just noticed Dr. Rufus Jo spoke of Prof. J. Wright Buckham's *Mysticism and Modern Life* having been widely read and as having had "a marked influence on mysti thought." We have been equally delighted with Dr. Buckham's n book, * *The Humanity of God* (Harpers, 7s. 6d.), which we beli ministerial readers especially will find suggestive and helpful. Dr. Buckh

oet as well as philosopher, and he has written one of the most charming efaces we ever remember to have read. The aim of the book is "to intain that the symbolic conception of God as Father offers an interpre- ion of religious experience and a theory concerning the ultimate meaning man and the cosmos which is not only tenable but is more rational as ll as more productive of human well-being than any other". Dr. ckham finds that "Our Father" is "the most inherently adequate, ving and expansive name" for God possible. With skilful hand he ces his argument through "Interpretations," "Adjustments," bstacles" and "Effects" to the triumphant conclusion of "Personal eism symbolized in the Divine Fatherhood," in One Who is "implicit religious experience, discerned by instinct, apprehended by faith, proved by reason, known by love, revealed in Him Who taught us to ay, saying, 'Our Father, Who art in Heaven' ".

Canon W. P. G. McCormick's *Be of Good Cheer* (Longmans, 2s. 6d.), e book recommended by the Bishop of London for Lenten reading, deals th the subject of joy.

On the whole we have found Mr. C. E. M. Joad's *The Present and uture of Religion* (Benn, 10s. 6d.) a profoundly disappointing book. Its nultimate chapter saves it, but instead of the thorough and scientific alysis we expected to find, we have a series of popular articles, containing me things that are clever, and some that are cheap. Mr. Joad gives us e usual figures about the decay of organized religion, and the usual talk out instincts and rationalization. It is only in the chapter "Our Duty wards God" that we feel he gets to grips and makes a real contribution. e concludes: "Hence religion in the developed modern conscience may e described as a vague and uncertain intimation of value in the universe, intimation that is accompanied by an emotion of reverence and awed orship." This implies that life is, in a measure, purposive, and the ture of religion is one in which the experience of the mystic will become at of the ordinary man. God is "certainly not a personal semi-human reator"; He is not the source and origin of life (that would raise the soluble problems of pain and evil), but the goal and end of its pilgrimage. There always seems so much in life that Mr. Joad and people like him ever seem to meet—a mother's love for a child, a child's simple trust, a fe filled with sacrifice, Quakers, Geoffrey Studdert-Kennedy, *etc., etc.* t any rate, they take no account of such data in their writings.

Dr. Leonard Hodgson's *And Was Made Man* revealed him as a thinker ith an acute mind and an effective style. His *Essays in Christian hilosophy* (Longmans, 9s.) contains papers for the most part previously rinted, but still fresh and suggestive. We wish the essay on "Birth ontrol and Christian Ethics" could be reprinted and widely circulated.

Mr. Havelock Ellis introduces Mr. J. William Lloyd, a Californian ermit "in the Emerson-Thoreau-Whitman line". *Eneres* (Allen & Unwin, s.) is supposed to be Mr. Lloyd's spiritual autobiography. It consists of ne answers of the old man, Eneres (Serene) to the youth Reksa (Asker) n "all the great riddles of life".

The Rise of the Christian Church (Cambridge Press, 7s. 6d.; the parts eparately, 2s. 6d. each) is the first volume of a series edited by Prof. ethune-Baker—"The Christian Religion: Its Origin and its Progress"—ach book to form a term's work for boys and girls, and the whole to upply them with a survey of the Christian Religion and the Christian hurch. We shall probably refer to the series on completion: at present e merely announce that the three parts in this volume are Dr. Elliott

Binns's "The Jewish People and Their Faith," Archdeacon Hunkin's "T Earliest Christian Church," and the Editor's " Early Traditions ab Jesus".

The Bishop's Register (S.P.C.K., 12s. 6d.), in which the Rev. C. Offer has collected and translated documents from medieval episcopal reg ters, should serve as an admirable introduction for research students medieval ecclesiastical history as well as prove of interest to the gene reader. Practically all the documents are from registers published by Canterbury and York Society. The letter " Drinking Clubs Forbidde has a modern sound, though it dates from 1354.

Dr. O. A. Marti's *Economic Causes of the Reformation in Engla* (Macmillan, 10s. 6d.) bears a title which by no means suggests the conte of the book. After discussing the wealth of the English clergy, chapt deal with the "Revolt against Papal Finance" (1226-1258) and "Motiv and Movements toward the Disendowment of the Clergy"—mainly Wycl In the last 100 pages we come to Henry VIII's anti-clerical legislation a its economic effects. The book gathers together many relevant facts, b it does not get beneath the ordinary surface sources, and there are a go many misprints—at least three on pp. 240, 241.

There are few problems more perplexing than that of Church disciplin Abrogated for a long time, it is not unlikely that ere long there will be revival of the attempt to exercise discipline. A summary like Dr. I. Clark's *History of Church Discipline in Scotland* (Aberdeen : Lindsay, 7 is therefore very timely, and is worth the attention of all called to pasto oversight.

Social and Political Ideas of Some Great French Thinkers of the A of Reason (Harrap, 7s. 6d.) is the fifth volume of a series of lectures King's College, London. After an introductory lecture by Professor Las on "The Age of Reason" the lectures deal with "Bossuet" (Dr. Syke "Fénelon" (Mr. R. A. Jones), "The Abbé de Saint Pierre" (Dr. Vauche "Montesquieu" (Professor A. J. Grant), "Voltaire" (Professor J. Black), "Rousseau" (Professor Hearnshaw), "Helvétius and Holbac (Mr. W. H. Wickwar), "Morelly and Mably" (Mr. C. H. Driver).

Miss Isabel Grubb, having already written on *Quakers in Ireland,* h now provided a very informing account of *Quakerism and Industry bef 1800* (Williams & Norgate, 8s. 6d.). She shows how the Friends did n share the general religious opinion in the 18th century, by which comme and industry were held to be outside the Church's domain : rather, fr Fox onwards, did they maintain that religion should permeate all lif activities, and insist on a high standard of social righteousness. They not believe in bargaining, while their views brought peculiar difficultie thus the Cumberland Friends ask the London Yearly Meeting in 1 "whether it is agreeable to our ancient testimony against pride and sup fluity to make wear or sell flowered printed stuffs, and fringed neckclo and swordbelts."

Miss Grubb shows how the Quakers dealt with their apprentices, str to look after their poor, and how persecution, including imprisonment a distraint (often of tools) affected business life. There are many ot points in an interesting study which leads to the conclusion that duri the 18th century the Quakers "maintained and increased their reputati for trustworthiness and honesty".

In all the excitement about Parliament's rejection of the Revised Pra Book, we are apt to overlook the fact that other Episcopal Churc revise their liturgies without the consent of Parliament. Some Anglica

imagine, look with longing eyes across the border, where the Scottish scopal Church last year brought into use its new Prayer Book. Canon Perry's *The Scottish Prayer Book: Its Value and History* (Cambridge ss, 4s. 6d.) sets out to explain the changes made and relate them to vious books. It opens with a spirited defence of forms of prayer as afeguard against "that subjectivism and individualism which have been bane of Protestantism". That sentence will suggest the bias of the ok, which is, however, of great service in its lucid account of the nges. The "Reservation of the Sacrament" is permitted, while Holy mmunion can be celebrated according to the book of 1662, the Scottish mmunion Office of 1764, the new book of 1929, or the new English ok (when the Episcopal Synod is satisfied that the Church of England s authorized it !).

Dr. J. F. Laun's *Social Christianity in England* (S.C.M., 4s. 6d.) is eresting alike in its origin and in its contents. A German who fought the War, Dr. Laun came to Woodbrooke in 1924, was greatly impressed Copec, and became a pacifist. He wrote in German a little book on pec and English Social Christianity, but when he came to think of an glish translation he found it needed so much revision as to demand a w book. Here it is. He asks why Social Christianity has its deepest ot in England, and his answer leads him to examine the Catholic and otestant, the Lutheran and Calvinistic, strands in English religion. Here is very suggestive, though, remembering the 39 Articles, it is strange find that he does not give Calvin any place in the forces that moulded nglicanism, though he includes Old Catholicism, Roman Catholicism, umanism, and Lutheranism. Strange too is it at this time of day to find yone saying that on Sunday the Englishman goes to church twice. This ok will make many readers long for the speedy appearance of the trans- tion of Troeltsch's *Soziallehren,* which the Halley Stewart Trust has hand.

Fellowship Principles and Practice (Allen & Unwin, 7s. 6d.) is the work the Fellowship Group, and is edited by the Rev. Malcolm Spencer and r. H. S. Hewish. A first draft of the book was widely circulated for iticism before publication. The writers believe that many problems of ought and conduct can be solved by "the Way of Fellowship", and ey endeavour to discover the principles which underlie such fellowship d to show how they may be applied. In many ways the book is remark- ly suggestive, and it ought to be read by all interested in religious and cial problems. It does not go the whole way—which we believe is the stined way of ecclesiastical evolution—and suggest that the Church of rist express itself no longer in great assemblies but in small groups, e members of which can know and help each other and combine effectively r service; but it does show how the group can be usefully employed. here is a good deal of vagueness sometimes when we want something to ip, and the absence of an Index is to be deplored. We wanted, *e.g.,* to d the address of the Regnal League, about which we had read frequently the book, but it was not forthcoming. When so many people have had hand in the book it is a testimony to the fallibility of human nature that rofessor McDougall's name is consistently wrongly spelt.

In the "Wisdom of the East" series is the Rev. James Robson's very eful *Christ in Islam* (Murray, 3s. 6d.), which gives the references to sus in the Korān and in Muslim writers. Mr. Robson has done good rvice in making the sayings of Jesus and the stories about him available this form.

The powers of apt description and sympathetic interpretation so evident

in *An Uphill Road in India* Miss M. L. Christlieb has now employed *Old Stories* (S.C.M., 4s.), nine stories in which she allows her imaginati to play round some of the lesser known, and sometimes nameless, figu in the Gospels. We have Peter's boy, the leper who returned to g thanks, and the lad with the loaves and fishes—all of whom are skilfu worked into the New Testament story. It is perhaps significant that t story which appeals least is that of Rhoda, where the central figure is longer that of the Master.

Readers have reason to be grateful to Bishop E. F. Every for chatty and informing book, *Twenty-five Years in South America* (S.P.C.K 7s. 6d.). Little enough is known of the vast lands of the South Americ continent, and one learns geography and much else from the account one who has traversed that continent for twenty-five years. Succeedi Bishop Stirling, Bishop Every has recently laid down his work, and book is an account of his stewardship as well as a history of the Anglic Church in South America. This modern apostle, like his great precurs is sometimes too carried away by his argument to be grammatical, but book lives, and men of all denominations can read it with advantag Sometimes we find it difficult to understand the position the Bishop tak up. On one page (p. 95) he will tell us that "it is true practically as w as doctrinally that without the Bishop there can be no Church" : on anot that during a three years' vacancy in the See the work went on sat factorily. Here, answering Mr. Roland Allen, he says that there is layman in the diocese who could or would act as lay reader, to s nothing of being ordained : there (this in several places), he speaks there not being enough work for a clergyman to do (*e.g.,* Paragu p. 145), even though he has just described the low moral level of the pla

It strikes us that it might be a good thing for Bishops to exchan dioceses occasionally, as vicars sometimes do : we should like to see t Archbishop of York or the Bishop of Winchester as Bishop of Argenti and Eastern South America. It would do good all round !

Dr. R. R. Moton, Booker Washington's successor as Principal of Tuskegee Institute, has written a valuable book in *What the Negro Thi* (S.C.M., 7s. 6d.). He tells with absolute candour how the Negro rega his life in the United States, his segregation, his treatment by the la the railway and other transport authorities, and the public : he shows h difficult it is for the Negro to secure adequate housing and education (w a well-deserved appreciation of the Julius Rosenwald Fund), and how th is constant discrimination in every phase of life. A book like this can fail to do good in America, while it may serve to remind Englishmen h unwittingly they may give offence—it appears that the Negro feels acut the use of the term "negro" without a capital letter, while "the limit contumely is reached in the use of the word 'negress' ". In a jour which avoids capitals as much as possible we should not have thou of capitalizing *negroes* any more than *whites,* never dreaming that racial inferiority complex would express itself in this way. Dr. Moto authoritative study should help to resolve a very difficult problem. book has no index, and there is a misprint on p. 66.

In *White and Black in South Africa* (Longmans, 2s.), Mr. J. H. Oldh submits General Smuts's Rhodes Lectures to a searching examinati While he yields to none in his admiration of General Smuts as an in national statesman, he finds that the General has nothing better to sugg for East Africa than a repetition of South Africa's history, under m more unfavourable conditions. Mr. Oldham proceeds to advocate counter policy on the lines of the Report of the Hilton Young Commissi

The *Challenge of Central Asia* is the new volume in the *World* inion "Survey Series" (3s. 6d.). It deals with Tibet, Mongolia, nese Turkestan, and Russian Central Asia—a vast area of four million are miles with thirty-four million people, in which there are only 15 sions and 150 missionaries. The survey contains a history of Central a and its missions, and then some descriptive chapters on present-day sionary work, which come, we suspect, from the pen of Miss Mildred le.

Mr. H. E. Winn has rendered a useful service to students by his little k, *Wyclif: Select English Writings* (Oxford Press, 4s. 6d.). Probably ny more works have been attributed to Wyclif than are genuine, but even winnowed list is long enough to be terrifying. Mr. Winn's selection, faced by Dr. H. B. Workman, provides a satisfactory introduction.

When religion is mixed with international politics all kinds of compli- ions arise, as we are being forcibly reminded by the persecution of ssian Christians at present. Were the seminary priests in Elizabeth's gn put to death for treason or for religion? The Rev. R. A. McElroy's *ssed Cuthbert Mayne* (Sands, 3s. 6d.) maintains that Mayne, executed h the usual barbarities in 1577, was a martyr. Mayne was beatified in 36, and pilgrimages are still made annually to Launceston, where he s executed.

Research students often find as their work proceeds that they have to rrow down their original plan. Miss K. E. Hartwell set out to discover e influence on Milton of the Christian Fathers prescribed in Colet's cur- ulum for St. Paul's School. In the work before us she has restricted r study to *Lactantius and Milton* (Harvard and Oxford Presses, 13s. 6d.). r. A. F. Leach had expressed the view that Milton's knowledge of ctantius dated from his schooldays. Miss Hartwell has been unable to nfirm this, but she has produced abundant evidence, with the aid of the *mmonplace Book,* that Milton used Lactantius, the earliest extract being *Comus* in 1634.

Under the title *The Solitary Warrior* (Allen & Unwin, 7s. 6d.) Mr. J. H. hitehouse prints some new letters of Ruskin, scattered over the years tween 1855 and 1880. The letters are addressed mainly to the family the Rev. A. J. Scott of Manchester, though there are a few others. ere are pathetic references to Rose de la Touche in them, and some very aracteristic passages. Six unpublished drawings by Ruskin are included the book.

Mr. Whitehouse has also written *The Craftsmanship of Printing* llen & Unwin, 3s. 6d.), which tells us how a book ought to be produced. e first thing that strikes us about a survey that contains a multitude of od points is that fewer books than ever would be bought if the price re proportionate to this one ! There are 48 pages, 19 of which are blank 7 of them for notes and reviews (a good suggestion this)—and 14 with m 4 to 12 lines of type on them. The type and format are excellent, t the name of the printer is not given.

Mr. Whitehouse urges the use of more durable paper, the abolition of lics, purity of type generally, the cutting of pages, adequate indexes ough he must work at a leisurely rate if he spends "some hours" in cing a reference in Morley's *Gladstone* !), the provision of a catalogue p for every book, *etc., etc.*

All concerned with the publication of books ought to read this brochure.

A volume of Dr. A. C. Bradley's collected essays under the title, *Miscellany* (Macmillan, 12s. 6d.) is very welcome. Young persons

desiring to become literary critics could do much worse than take l Bradley as exemplar: these essays would suggest to them that success criticism demands great industry and wide knowledge, as well as a mat and mellow judgment. Here we have, among others, papers on J Austen and *Coriolanus,* a most interesting analysis of Matthew Arnol critique of Shelley's poetry, and a searching discussion of " Inspiratio Not less interesting are the pages devoted to what might be called collection of materials for criticism—as, for example, the references odours and flowers in Shelley's poems, or to Coleridge's use of light a colour, and, of peculiar value, the paper on monosyllabic lines and wo in English verse and prose.

Mr. Geoffrey West's study of "The Future of Literary Criticism" *Deucalion* (Kegan Paul, 2s. 6d.), while interesting enough, does not se to lead anywhere. We have the old Classicism *v.* Romanticism argum over again, and a good deal about some moderns whom nobody will h mentioned a generation hence.

Mr. H. G. Topsöe-Jenson's *Scandinavian Literature from Brandes Our Day* (Allen & Unwin, 7s. 6d.) is Vol. IV of the publications of American-Scandinavian Foundation. It deals with the development literature in the three countries from 1870, and will prove an invalua book of reference. There is a selected list of books, but we wish t throughout the text asterisks had been used to indicate books alre translated into English: this would have cost little trouble, and it wo have proved a great help.

The title and arrangement of Dr. A. Cobban's *Edmund Burke and Revolt against the 18th Century* (Allen & Unwin, 8s. 6d.) by no me suggest the nature and the interesting contents of the book, to which sub-title, "A Study of the Political and Social Thinking of Burke, Wor worth, Coleridge, and Southey" does more justice. The prologue a epilogue on sensational psychology seem rather superfluous, while it disconcerting to find the first section of a chapter on "The Lake Poets a Social Reformation" headed "Economic Ideas of Burke." But there good stuff in the book, and much food for thought. It would be usef by the way, to have determined how far the "world of common life usu lags behind the world of thought." Dr. Cobban puts it at "a cent or so."

This volume does even worse than put the notes at the end: it p them after every chapter. If we must have notes there is only one pl for them, and that is on the page to which they refer.

Mr. Harold Herd's *The Newspaper of To-morrow* (Allen & Unw 3s. 6d. and 2s. 6d.) is a useful little sketch, suggestive not merely in survey of the newspaper world to-day, but in its prophecy of to-morr when increased leisure, television, and the use of aerial transport have their effect.

New essays in the "Criterion Miscellany" (Faber & Faber, 1s.) Mr. H. G. Wells's *Imperialism and the Open Conspiracy,* a plan world as against empire organization, and Mr. D. H. Lawren *Pornography and Obscenity,* a sex-obsessed plea for "a natural, fr openness about sex", full of amazingly confident generalizations.

Mr. W. C. D. Dampier-Whetham in *A History of Science: Its R tions with Philosophy and Religion* (Cambridge Press, 18s.) has p vided a book of reference which many ministers will be glad to have their shelves. Modern science has developed so rapidly that it is extren difficult even for those who had a science training to keep anything

reast of it, and here Mr. Dampier-Whetham's book will prove a great lp. It is very significant that while 216 pages suffice for "Science in e Ancient World," "The Middle Ages," "The Renaissance," and "The ewtonian Epoch," the nineteenth century itself takes 130 pages, and ore recent developments 150 more. We cannot guarantee that the un-chnical reader will be able to read all the book with understanding, but e can assure him that he will find it extremely useful when he desires to miliarize himself with recent developments in physics, mathematics, tronomy, anthropology, and the rest.

Dr. S. G. Schmucker is Emeritus Professor of Biological Science in an merican Teachers' Training College. In *Heredity and Parenthood* lacmillan, 10s. 6d.) he has given us a very readable book, which starts ith Mendelism and ends with Love and the Family. Dr. Schmucker has e power to put scientific truths into popular language, and his book can warmly recommended.

The next two books testify to the revival of interest in astronomy. hey are M. Maurice Maeterlinck's *The Magic of the Stars* (Allen & Unwin, .) and Dr. H. Macpherson's *Modern Cosmologies* (Oxford Press, 7s. 6d.). ir James Jeans's *The Universe Around Us* set a very high standard to those ho would popularize modern astronomy, and neither of these books aches it. M. Maeterlinck's, a translation of *La Grande Féerie,* consists an Introduction and three brief chapters : Dr. Macpherson's is a compe-nt historical sketch of astronomical research.

Although Mr. G. R. Scott's titles occupy five lines, they do not include university degree, a medical qualification, or a diploma in public health. or does the fact that his *Sex and Its Mysteries* (Bale, Danielsson, 10s. 6d.) advertised as "intended only for serious study, and the sale is restricted members of the Medical and Legal Professions, Clergymen, Teachers, cientists and Health and Social Workers" possess much significance. he book is marked by profusion of medical terms and often by a temper hich is the reverse of scientific. Mr. Scott is inclined to speak with ssurance on many questions which are still *sub judice,* and even when we gree with him—as we often do—we feel his style is altogether too slap-ash. Nevertheless, while the book must be read with caution, it contains any useful warnings. For example, there is this further count against ar, if Mr. Scott's remarkable assertion in discussing the question of enereal disease be accurate : " *Instead of avoiding infection many soldiers ot only welcomed it but made strenuous efforts to become infected.* It is fact that in Paris and London prostitutes suffering from gonorrhœa and yphilis were sought after and, in consequence, were able to command gher prices than healthy women."

Again, all Christian workers should bear in mind the underlying truth the following sentences : "With the reduction of sexual intercourse, in e overwhelming main, to what is little removed from a masturbatory rocess, the civilised concept of marriage, for all these hundreds of years nder the immediate control of Christianity's powerful grasp, is visibly umbling. There is a tendency to polygamy on the one hand and to mo-sexuality on the other."

The 17 years which have elapsed since the publication of the late Müller-Lyer's *Phasen der Liebe* in German have produced a vast nount of data concerning both primitive peoples and the marriage prob-m to-day. Nevertheless, while it is well always to remember recent search and also the difference made by the war in regard both to statistics d to the outlook of women, the work, now translated under the title *e Evolution of Modern Marriage* (Allen & Unwin, 12s. 6d.), has a good

deal to say that is still pertinent. The book has the advantage of dealin in short compass not merely with marriage in its earlier stages but wit the difference in regard to it made by the new freedom of women. Church men, again, should consider carefully such sentences as :—

> "The beliefs of the Church which insist on a rigid confessional an dogmatic morality based on the ideas of the common herd, are declinin very slowly to be sure, but relentlessly . . . . Meanwhile the religious belie of the Church are being relegated to remote country districts, where th return to paganism."

Dr. F. A. Barton's *Good Health* (Daniel, 5s.), commended by S Herbert Barker, is full of sound commonsense; it stresses the importan of sunshine, air, and water.

A new volume in the "Every Teacher's Library" (N.S.S.U., 2s. 6d is Dr. A. Herbert Gray's *Sex Teaching*, a slight, but sensible book whic teachers would do well to read. There is a useful bibliography.

The same publishers are naturally making full use of the fact that th year is being celebrated as the 150th anniversary of the founding of Sunda Schools. Mr. E. H. Hayes has written *Raikes the Pioneer* (1s. 6d. an 1s.), and two pageants have been prepared, one by the Rev. W. J. Ma (6d.) and the other by John Oxenham and Dr. R. Dunkerley (8d.). M Hayes is also the author of *Chalmers of Papua* (N.S.S.U., 1s.).

The third series of Professor C. F. Rogers's *Lectures in Hyde Pa* (S.P.C.K., 2s. 6d.) deals with "Christianity and Conduct" under the hea ings "Rights and Duties," "Poverty and Waste," "Betting an Gambling," " Divorce and 'Re-marriage,' " and "Why Men do not go Church."

We have frequently found Mr. Archer Wallace's biographies useful f Scouts' Parade Services and the like, and we welcome another one, *Hero of Peace* (S.C.M., 2s. 6d.), the heroes ranging from Col. Lindbergh George Müller.

Mr. R. A. Bush's *Jesus Christ at Work* (Manchester : Two Worl Publishing Co., 4s. 6d.) is "A selection from a series of communicatio upon many subjects from the spiritual side of life". These communicatio came *via* the Ouija board. Mr. Bush believes that the human race cann be saved so easily as by "a single tragedy enacted 19 centuries ago. . . The redemption of man consists in assisting the evolution of latent divi elements", a "stupendous enterprise worthy of a god", which is now t work of the Son of God who came on earth in the body of Jesus. Mr. Bu seems to be on right lines in endeavouring to persuade Spiritualis (wrongly spelt on p. 110) to acknowledge the leadership of Jesus, but cannot say we are impressed by these conversations. All kinds of peop speak, including the author's parents, a grand-child who died at the a of one year, Levi (a contemporary of Jesus), a Roman soldier, a monk, Elizabethan courtier, a Duke of Devonshire, and an Irish Fenia We cannot think communications of this nature will convert a non-Spiritualist.

Sir Oliver Lodge's *Conviction of Survival* (Methuen, 2s.) is mo convincing, at any rate in so far as it strengthens the impression convey in his words, "there is a vague notion abroad that there is something it". The booklet contains two addresses in memory of F. W. H. Mye one delivered after Myers's death in 1901, the other last year as the fi of a series of Myers Lectures, which are to be given biennially. addition there is a list of Myers's Signed Contributions to the *Proceedin* and *Journal* of the Society for Psychical Research.

Father Ronald Knox is one of the best of our satirists, but he is inclined let his gifts run away with him. If satire could help religion, he would in the front rank of Christian apologists, but we doubt if satire helps Church any more than sarcasm helps the teacher. In *Caliban in Grub reet* (Sheed & Ward, 7s. 6d.) Father Knox has given himself the easy sk of satirizing the symposiasts—the writers of articles on religious bjects in the daily and weekly press. It is all very entertaining and en very effective, as when the modern craze for making religion easy d pleasant receives deserved castigation. Mr. Arnold Bennett is treated mparatively lightly, though his inconsistencies make Father Knox ask m to

> " keep his religious convictions filed somewhere on a card-index, so that his secretary may have easy access to them when occasion arises."

s may be expected, Father Knox is specially severe on the Spiritualists, ough he probably speaks for many in saying that he will

> " take an interest in Spiritualism when the spirits can manage to produce a poem that is worth reading, or a statement that is not obvious, or a truth we did not know before which afterwards is verified."

Mr. John Eppstein's *Ten Years' Life of the League of Nations* (Mayfair ress, 7s. 6d.) is a useful and well illustrated record of the origins, history, id work of the League to date. Lord Cecil contributes a Foreword, and rofessor Gilbert Murray an Epilogue, while leaders of the League move- ent introduce the sections in which Mr. Eppstein deals with selected ctivities of the League.

Mr. H. Wilson Harris's *Naval Disarmament* (Allen & Unwin, 3s. 6d.) a clear and readable statement of the problem before the Five Power onference, published on the day of the opening of that Conference. It is teresting to note that Mr. Harris would accept a Mediterranean Locarno -Britain accepting the responsibility of coming to the help of France or aly in case of attack by the other—if that would remove opposition to sarmament.

Herr Jacob Wassermann is slowly but surely making his way in England s one of the first, if not the first, of German novelists. We have already ommended his charming story, *The Triumph of Youth,* and written thusiastically about that remarkable novel, *The World's Illusion.* The ew book, *The Mauritius Case* (Allen & Unwin, 10s.), is not, we think, uite up to the level of *The World's Illusion,* but it is nevertheless an xtremely powerful story. Some of Waremme's experiences in the United tates are hardly germane to the narrative, and seem to be introduced erely in order to praise Hull House, Chicago, work which is now above l praise. The analysis of various characters, the judge and his son, the risoner and his father, is masterly. The women do not seem quite so well one as the men.

Mr. J. A. Steuart, having previously used Robert Louis Stevenson as he subject for a novel, in *The Immortal Lover* (Harrap, 7s. 6d.) writes a romance" about the story of Burns. In the main Mr. Steuart sticks osely to the facts of Burns's life, and many of the women who came into find a place in his pages, but with the denouement known and no sur- ises possible, the novelist labours under considerable handicaps. And hen all is said and done, one always feels that Burns is much more to be amed than pitied.

Turn Back the Leaves (Macmillan, 7s. 6d.) is the best work of Miss . M. Delafield's that we have met. It is the story of the effect of pression on the members of a Roman Catholic household, and it is

extremely well-told. We do feel, however, that Miss Delafield lets h readers down rather badly at the end. She seems to have been afraid of conventional happy ending for anybody, and we are left wondering wh happened to several of the interesting people whose lives we have be following.

The Lost Child (Gollancz, 7s. 6d.), by Rahel Sanzara (said to "a well-known German actress") is translated from the German. It is remarkably uneven book, giving the impression of beauty, reality, a power in some parts, and subsiding in others to a mediocrity in which t strings pulling the marionettes are very evident. It is the story of ho Fritz, the abnormal child of lust, is seized with paroxyms of rage a passion that are uncontrollable, in one of which he brutally murders t four-year-old child of his master. The story follows its unconvincin course through his fifteen years' imprisonment, and then on to his deat The novel is as difficult to evaluate as it is to classify.

We hope that the success of one or two war novels and plays is n going to produce a spate of horrors. We are sorry that Mr. Verno Bartlett has seen fit to perpetrate a study in the macabre (*No Man's Lan* Allen & Unwin, 7s. 6d.). The first 100 pages of the book consist vignettes in the life of a boy and youth until the war arrives. Then co 230 pages in which the hero lies severely wounded in a shell hole aft an early morning raid, going over his past life, attempting to crawl ba to the lines in the dusk only to be killed by the fire of his comrades.

Some years ago there seems to have been a war between the Unit States and Germany, in which some other nations were involved. Th war is described by Miss Mary Lee in *It's a Great War* (Allen & Unwi 10s.), a novel which has won a prize of £2,500. Miss Lee is, of course, American. She spent two years in France in a base hospital at Bordeau with the Air Service in Paris, and as a Y.M.C.A. canteen worker near t Front, and then went on to Germany with the Army of Occupation. It on these experiences that she draws in a book at once able and vivid, which we see how, even more in the seven men behind the Front than the eighth man at the Front, war destroys all that is best in man. He we see, too, the effect on men of absence from the life of home and "peopl —Miss Lee shirks nothing in describing the breakdown of sexual moralit The book is an American *All Quiet on the Western Front* from a woman point of view. It reveals and it scorches : at times it is almost too painf to read—and Christians will not find it least so in the part played religion : there is nothing but contempt and scorn for the representativ of religion in the book, be they chaplains or Y.M.C.A. workers. W wonder if the account of the Y.M.C.A. man who scrounged the morni egg that someone sent in for Anne, ill in bed near the front line, can rea be based on fact? Well, nobody will be able to talk about "War, t purifier," when the novelists have done with it.

EDITOR.

The best part of Mr. H. J. Schonfield's *The Lost "Book of the Nativ of John"* (Clark, 5s.) is its Introduction on the Baptist in relation to t Messianic Hope of the Kingdom of God. Beyond that, its thesis is mare's nest, due ultimately to an oversight in reading two crucial passage one in Isho'dad, the other in the *Book of James,* as though their write thought of John as the destined Messiah, whereas they mean only th "the Jews," in the one case, and Herod in the other, so thought when *John's infancy* Herod was slaying the Babes of Bethlehem. Pity that it should be; for the author has spent much time and pains on his arg ment, and may involve some few in his mistaken conclusions. All that

torical in his materials is derived from the Gospel Nativities: as re-plied later on—not primarily to John at all, but to the martyrdom of his her Zacharias, taken as meant in *Luke* 11[51]—they became pure fiction.

VERNON BARTLET.

The late Canon E. R. Bernard, for twenty-three years Chancellor of lisbury, was exactly the type of culture which the English Cathedral se can produce, when it is at its best. He was a Harrow boy, at eter College, and a Fellow of Magdalen; then in country parsonages, d old-world south country towns; he never knew anything like the attering life of Lancashire. The volume *Sermons and Lectures* (Cam-idge Press, 6s.) contains "gleanings" from Bernard's more than fifty ars' ministry. Very good gleanings they are. The twelve sermons, d the series of lectures on "The Litany", "Hymns", "The Atonement", e the work of a quiet mind, very rich in thought, deeply religious, eathing the spirit of the older classical schools rather than of modern ience. One of the lectures on Hymns is on Watts and Wesley; it is a ry generous tribute, especially to Watts, and to the lead Con-regationalists gave in English hymnology. This is a delightful book to ive in days like these: it is not a "catching" book, as commonly under-ood; but it is genuinely a book. It is full of the real and mature work a complete Christian scholar. Canon Bernard died in 1921; the book as not been published hurriedly.

Prof. J. Y. Simpson's *Nature: Cosmic, Human, and Divine* (Milford, s.) contains three lectures delivered at Yale in 1929. In contrast to anon Bernard, here is modern science in full feather, flourishing and mbitious; but rightly not too confident of itself. The first lecture is ased largely on Sir James Jeans's *Astronomy and Cosmology,* and on rof. Eddington's recent Gifford Lecture; it is a very good summary of e present situation in Physics. The second deals with evolution in the rganic frame, and with the age and place of man in the universe. In the ird Prof. Simpson turns philosopher, and, to some extent, theologian; s argument savours of General Smuts, in his *Holism and Evolution.* he science will be very useful to the general reader. In the last lecture rof. Simpson suggests there should be in every theological college a air held by a layman thoroughly equipped in natural science. I say, Yea, and Amen": and would to God there were a trained theologian in very science school!

The Rev. G. A. Ferguson's *Outlines of a Christian Philosophy* Villiams & Norgate, 7s. 6d.) is an outline of a philosophy in Christian rms, in which the author "sets forth a rational explanation of the niverse." This is a large subject, to which Mr. Ferguson brings con-derable reading and experience.

Miss Gertrude Leigh's *New Light on the Youth of Dante* (Faber & aber, 15s.) is a very able study of the *Inferno,* Cantos 3—13, with the irpose of tracing underneath the figures of the poem most distinct refer-ces by Dante to the decisive incidents in his early life, and in the opening his mind. Miss Leigh believes that the *Inferno* is, on its theological de, a piece of elaborate irony, aimed at the Roman dogmas about hell; at on the surface the *Inferno* seems to accept these dogmas, because the quisition made it dangerous for any other view to be held, but that in ct it is a veiled satire of these dogmas. On the historical point Miss eigh makes out remarkably interesting parallels between the poem and ante's youth. There is, of course, a strong autobiographical vein in the *ommedia*; but it is possible on this line to try to prove too much. Whether

the *Inferno* is meant ironically seems a more difficult matter. Certainl Dante was not a too orthodox Roman, nor any sort of friend of the Papac in its moral and political degradation. The meaning of the *Inferno* seem to be much more the poet's vision of the issues which are at stake in huma life, and of the alternatives which face every living soul. Somehow on feels that there is far less irony in these tremendous Cantos than Mis Leigh seems to find there. But Miss Leigh has written a book whic deserves, and will repay, careful study. It is the work of a Dante schola who has poetical insight.

Those who revel in technical matters like metre, accent, and the res of the bricks and mortar of poetry, will greatly enjoy Miss Katharine M Wilson's *The Real Rhythm in English Poetry* (Aberdeen Univ. Press 7s. 6d.). Briefly the aim of the book is a collation of the prosodies o music and poetry. I do not know quite what Mr. Saintsbury has done, bu he is in for it badly, once Miss Wilson gets going about his views o prosody. Mr. Saintsbury seems to have said he knows nothing abou music, and almost to have implied that what Miss Wilson is talking abou is largely nonsense. Anyhow, it is very interesting to read. Miss Wilso writes a good slinging style, and is not the least bit suffocating. She ha an ear for the inner meaning of poetry. This is a quite delightful book and just when things are getting a little heavy, there is a flash like this i the sky—" but prosody at its best is a blasphemous art wearing its shoe in the sanctuary."

A. T. S. James.

Dr. W. Tudor Jones is already well known as a writer on philosophica and religious themes. Many will remember him as the English interprete of Eucken. *The Reality of the Idea of God* (Williams & Norgate, 6s. does not name Eucken, but it suggests Eucken's manner of philosophizin —learned, and sympathetic towards all that is good, but somewhat vague Many things are thought to be converging towards theistic belief, at th present fortunate hour. And, on a broader view, successive phases in th uncompleted process of man's biological and spiritual evolution—signifi cant knowledge; significant values; significant religions—will all find thei crown in an assured belief in God.

It may be worth adding that Dr. Jones sometimes expresses himsel like a foreigner. P. 7: "The various branches of knowledge have th tendency of forming a completeness. . . My attempt intends to sho . . . . ". This is a fair sample of many sentences in the book; and it i not English idiom.

Robert Mackintosh.

NEW EDITIONS AND REPRINTS.

J. N. Farquhar. *Modern Religious Movements in India.* Macmillan. 10s. 6

A. Schweitzer. *Civilization and Ethics.* Black. 10s. 6d. 2nd ed., rev.

The Six Lambeth Conferences, 1867-1920. Compiled under the direction Archbishop Lord Davidson. S.P.C.K. 12s. 6d. Pub. in 1920; now issue with an Appendix containing the Report of the 1920 Conference.

G. G. Coulton. *Life in the Middle Ages.* Vol. IV. " Monks, Friars, an Nuns." Cambridge Press. 10s. 6d. The 4 vols. were pub. in 1910 in o volume. Vol. IV has now been increased by 100 pp.

Baedeker. *Rome and Central Italy.* (16th rev. ed.); *Northern Italy includin Florence* (15th rev. ed.). Allen & Unwin. 16s. each. Timely reprint

Lynd. *Books and Authors.* Cape. 3s. 6d. "Travellers' Library."

o Tolstoy. *Childhood, Boyhood and Youth; What is Art?* and *Essays on Art.* Oxford Press. 3s. 6d. and 2s. "World's Classics." Translated by Mr. Aylmer Maude.

ALSO RECEIVED.

ie New Testament (R.V.). Oxford Press (World's Classics). 2s.

he Old Testament. Selected Passages (Parts II and III of *The Children's Bible.* Cambridge Press. 1s. 9d.

'. C. Channon. *A Year's Bible Readings for Mothers of Little Children.* N.S.S.U. 1s.

eneral Epistles (Studies by Dr. A. J. Gossip and Dr. J. F. McFadyen); *Revelation* (Studies by the Archbishop of Armagh and Dr. A. S. Peake). "The Study Bible." Cassell. 3s. 6d. each.

[. M. Hain. *Thy Word is Truth.* A Collection of Tributes to the Bible. Simpkin. 1s. 6d.

. Lee. *The Outlined John.* Blackboard Outlines. Pickering. 3s.

. F. Hogg and W. E. Vine. *The Epistles to the Thessalonians.* A Commentary. Pickering. 4s. 2nd edition.

I. J. Flowers. *The Practice of Prayer.* Stockwell. 2s. 6d.

. Edmund Harvey. *Along the Road of Prayer.* Friends' Book Centre. 1s. 6d.

lbert Mitchell. *The Faith of an English Churchman.* Longmans. 2s. 6d.

rancis Underhill. *My Duty towards My Neighbour*; D. Morse-Boycott, *The Pilgrim's Way.* Eyre & Spottiswoode. 2s. 6d. each. "Handbooks of Religion" Series.

. T. Macdonald. *Dawn Beyond the Sunset.* Epworth Press. 5s.

ees Griffith. *Reserves of the Soul.* Stockwell. 2s. 6d.

pencer H. Elliott. *The Romance of Marriage.* S.P.C.K. 1s.

. L. Jarman. *William Marshall, First Earl of Pembroke.* Blackwell. Stanhope Prize Essay, 1929. A competent piece of work.

. R. Pitman. *Lady Missionaries in Many Lands.* Pickering. 2s.

. Le Feuvre. *Herself and Her Boy.* Pickering. 2s. 6d.

. A. B. Snow. *Eldwyth's Choice.* Pickering. 2s. 6d.

PERIODICAL PUBLICATIONS.

The Holborn (January). Prof. Humphries and Dr. Wardle have now assumed ie editorship. This issue is a memorial volume to Dr. Peake, with tributes om far and near. An important article is Prof. Burkitt's "Twenty-Five ears of Theological Study," while the Rev. G. G. Hornby writes interestingly n "The Nonconformist Minister in Fiction."

The Hibbert (January). Dr. W. R. Matthews discusses "The Destiny of ie Soul" and Prof. F. M. Cornford "The Division of the Soul." Sir rancis Younghusband writes on "The Faith of the Future," which "will be ith in the goodness of things—faith that the world is governed for good." here is a very interesting Jewish Christian Symposium, two papers read at ie conference of Jews and Christians by Mr. C. G. Montefiore and Professor urkitt. Among other articles are Baron von Oppell's "The Reality of eauty," Mr. Robert Swann's "Beauty and the Machine" and Canon Lacey's The Place of Authority in Religion." Dr. Moffatt's "Survey of Recent heological Literature" appears in this issue.

The London Quarterly (January). There are tributes to Dr. Peake from Dr. W. F. Howard and Dr. W. F. Lofthouse. Dr. Howard also contributes a very serviceable survey of recent German work on the New Testament. Dr. J. G. Tasker has an article on Luther and Dr. A. S. Way an interesting contribution on "Food-Hygiene of the Middle Ages," written round Michael Scott's *Mensa Philosophica*. The Rev. A. M. Chirgwin tells of Canada's four years' experience of the United Church.

The Baptist Quarterly (January). The "Reminiscences of the Rev. John Aldis of Maze Pond" are by his son. Dr. Whitley discusses "The Influence of Whitefield on Baptists" and the Rev. Ernest Payne pleads for more interest in and concern for Baptists on the Continent.

The Modern Churchman (December-February). This journal is always interesting, as might be expected when frequent contributors are Dr. W. R. Matthews, the Bishop of Birmingham, and the Rev. J. S. Bezzant. At present a discussion is proceeding in regard to the consistency of the Bishop of Durham.

The Church Quarterly Review (January). Automatically we took the paper-knife when we picked up this journal, but find to our pleasure that for the first time the pages are cut for us—a decided improvement. Canon Jenkins writes very interestingly on "Bishop Creighton's View of History." Miss Phyllis Doyle needs to be warned that Dr. R. G. Usher is not always a reliable historian. The Rev. R. N. Carew Hunt's subject is "Paolo Sarpi" and Dr. Montgomery Hitchcock's "The Charges against the Christians in Tacitus." There is a characteristic article by Mr. W. H. Jacobsen on "Rationality and Mysticism" the Archdeacon of Worcester is extremely critical of the Report of the Commission on Religious Education, but he is nothing like so "sniffy" and superior as Prof. Relton in his reviews of *The Lord of Life* and Prof. Angus's *The Religious Quests of the Graeco-Roman World*.

The Expository Times (December-February). In the "Books that have influenced our Epoch" series Dr. J. A. Robertson discusses Dr. Glover's *Jesus of History*. The contributors to a series on "The Words from the Cross" are the Rev. James Reid, Dr. W. M. Macgregor, and Dr. A. J. Gossip. In considering "The Mind of Christ on Moral Problems of To-day" Mr. H. G. Wood deals with Socialism and Canon Peter Green with Gambling.

The Friends' Quarterly Examiner (First Month). Several of the papers discuss the work and witness of the Society of Friends to-day, among them "From the House of the Four Winds," Mr. Arthur Rowntree's "The Problem Cardinal and Urgent" and Mr. J. S. Hoyland's "The Present Need of the Society of Friends." There is also an address by Sir George Newman on "The Application of Quaker Principles in Medical Practice."

The Review of the Churches (January). To this number, devoted almost entirely to the Reunion proposals in South India, we refer in the editorial. Sir Henry Lunn has secured representative contributors on all sides. He also examines Canon Streeter's *The Primitive Church*.

Bulletin of the John Rylands Library (January). There are tributes to Dr. Peake, Prof. T. F. Tout, and Mr. J. Goodier Haworth, and accounts of the commemoration of the 25th anniversary of the Manchester Theological Faculty. The Editor and Dr. Mingana speak with deserved severity of a charge of forgery brought against the Library by two Jesuit writers. The Bulletin is of real service to learning. We wish the Editor's words on "Safeguarding Manuscript Sources" could be broadcast. Dr. Mingana prints the text and translation of a Syrian MS. of the "Apocalypse of Peter."

The British Journal of Inebriety (January). The major part of this issue is occupied by Sir Josiah Stamp's lecture "Alcohol as an Economic Factor." We wish all temperance reformers would study this lecture, for so much of their propaganda is vitiated by being altogether unscientific.

The International Review of Missions (January). Over 70 pages are devoted to the survey of 1929, and very informing and valuable it is. Dr. Reischauer writes on "Christianity and Woman's Higher Education in Japan" and Pro-

otfy Levonian on " The Criticism of Religion in Islam "—it is not only ristianity that it undergoing a sea-change at the present time.

World Dominion (January). The Rev. Roland Allen's " The Place of Medical ssions " deserves the attention of all missionary workers. The Rev. Kendal le tells of the difficulties of the work in Madagascar; Miss Olive Wyon writes " The Cross in Arabia ", and Dr. J. W. Lindsay on the " Life of a Non-ofessional Missionary ", describing his experiences in Paraguay where he has en in practice for nearly 30 years.

The Evangelical Quarterly (January). Dr. G. Ch. Aalders discusses " The rn of the Tide in Pentateuchal Criticism " and Dr. A. McCaig " The Use the Divine Names in the Pentateuch." Dr. Doumergue's subject is " What Protestantism " and Dr. MacLean's " The Counter-Reformation in Scotland." ne Fundamentalist outlook is obvious, both in the review sections and in the ticles.

" Service " (January). This is the first number of the " Organ of the Civil rvice Christian Union "—6d. per annum. We hope that the Christian Church as something better to offer to young people engaged in the Civil Service than iis magazine. One or two brief articles dealing with practical life, like that n the London City Mission, are useful, but the rest of the magazine is so nservative and stodgy that we cannot imagine any young person under 75 eading it through.

The Harvard Theological Review (Oct.-Jan.). An extremely useful service to udents is rendered in the Oct. issue by Prof. Luigi Salvatorelli who surveys the Historical Investigation of the Origins of Christianity from Locke to Reitzenstein. This occupies over 100 pages. The remaining article is Dr. G. F. Moore's " Fate and Free Will in the Jewish Philosophies According to Josephus." The main articles in Jan. are Mr. J. S. Bixler's " Men and Tendencies in erman Religious Thought ", Dr. R. Dunkerley's " The Oxyrhynchus Frag-ients ", and Mr. R. P. Casey's " The Athens Text of Athanasius's *Contra entes* and *De Incarnatione* ".

The Princeton Theological Review (July). This is the last number of this Review, possibly Dr. Allis's removal from Princeton being one of the causes f its cessation. We can only regret that so much industry and learning have een employed in bolstering up views of the Bible and of the Christian Religion hat are no longer tenable. In this number we have the conclusion of Dr. V. B. Greene's " The Ethics of the Old Testament " and Mr. A. B. Dodd's Primary Requisites for the Speedy Evangelization of China."

The Yale Review (Winter). A very interesting and varied number. Mr. Mark Sullivan writes on " President Hoover in International Relations " and Mr. Garrard Winston on " The Present Phase of the War Debts." Prof. V. E. Hocking's " The Working of the Mandates " urges that there should e in each mandated territory a resident representative of the League of Nations. Mr. J. T. Adams discusses " Henry Adams and the New Physics." Mr. Gamaliel Bradford's " Athirst for God " is a study of Madame Guyon; Mr. A. H. Quinn's " The Merry Chase of Fact " deals with plays and the theatre; while Mr. Lucien Price's " Orpheus in Zion " tells of his experience in the Chautauqua novement, leading to the verdict, " When business and religion keep house ogether, business wears the breeches."

The Review and Expositor (Bapt., Louisville, Kentucky, January). Two rticles deal with Palestine, and Dr. J. H. Rushbrooke examines a Russian ommunist's book about the Baptists. Dr. C. N. Bartlett writes on " The ealization of the Trinity", and Dr. E. S. Reaves's address on " The Ministerial Office " is printed.

The Anglican Theological Review (January). Dr. E. J. Goodspeed argues hat *Ephesians* is a Paulinist encyclical written as an introduction to a corpus of Paul's letters. Mr. Fleming James writes on *Hosea,* and Mr. C. R. Bowen on he Fourth Gospel.

DISCUSSIONS.

THE HUMAN NATURE OF JESUS:

A REPLY TO THE REV. A. D. MARTIN.

My first duty in replying to the Rev. A. D. Martin's article in the January number of *The Congregational Quarterly* is to acknowledge, and thank him for, the kindly and appreciative way in which he refers to my work. He fears, however, that much learning doth turn me to literal-mindedness, and that I "suffer from some severe disability through the very meticulousness of (my) intellectual labours". He wonders whether I "approximate to that perfect poise" needed for the interpretation of ancient literature, and at one point "is almost driven to regard (me) as a special pleader bent upon denying" Jesus' infallibility, "rather than a serious investigator . . . ". I am afraid I must deny the soft impeachment. If I lack that perfect poise which Matthew Arnold demanded, I suppose I share the defect with every imperfect human enquirer. I acknowledge a penchant for accuracy (and therefore hope I have never spelt Origen's name "Origines"). For the rest, I hope to be regarded as a normal human being, with a "poise" at any rate not worse than the average. My one desire is to get at the Truth; and I ask for the acceptance of no argument that does not carry conviction to other reasonable seekers.

An important question of principle emerges at the outset. After exclaiming "Let us face facts", Mr. Martin complains that some modern scholars are amazingly blind or indifferent to the consequences of their doctrines. This is a complaint that condemns itself. For how is Truth to be won unless those that seek it *are* indifferent to its consequences? He who investigates a historical problem with one eye all the time on the desirability or undesirability of a particular conclusion is disloyal to Truth. In other words, he is not "facing facts". The historian's business is to seek the Truth at all costs, and let the consequences take care of themselves. As a Christian investigator, I can do that with a light heart because I know that, if the cause of Truth be served with a single eye, Faith cannot really suffer. Mr. Martin explains that what he has in mind is rather the devitalizing effect of views like my own on organized Christianity, as seen in the emptiness of our pews. But popularity is no test of Truth, as Jesus Himself experienced, nor do empty pews prove that the historical opinions of the preachers are unsound. Besides, it is a pure assumption that the modernist views of Jesus is responsible for emptying our pews. That emptiness may be due just as much to attempts on the part of the pulpit to maintain a historically untenable view of Him.

Mr. Martin seems to me not to allow sufficiently for the effect on our Lord's mind of His early education and training. Jesus was born and brought up in a pious Jewish home, and "increased in wisdom". He went through the normal process of human development, and was steeped in the religious traditions of His people. Not only did He speak in the linguistic idiom of Aramaic; He also thought in the intellectual idiom of Judaism. The uniqueness and holiness of His Person and character do not disprove or invalidate that fact, nor are they in any way inconsistent with it. If, as most admit, He shared to some extent the intellectual limitations of His time and nationality, these limitations must to some extent have affected His formulation of religious truths; for such formulation can never be wholly unaffected by the intellectual qualities of him who formulates. If therefore we find in the Gospels some statements reported on good

hority as having been uttered by Jesus, but (to all appearance) conting sharply with what on other grounds we firmly believe to be true, y should we not in deference to Truth draw the obvious conclusion?

Furthermore, is it not a curious inversion of things to go about to nonstrate Jesus' infallibility by strained interpretations of His difficult ings, and by giving Him the benefit of the doubt every time His precise aning is in the least degree uncertain, and then to acclaim that infallity as an essential foundation for faith? Surely the sounder method of proach is to concentrate thankfully and reverently on His proved power our Saviour to give us confidence in the voice of God's Spirit within us, d on the unspeakable enrichment of mind and heart whenever, prompted God's voice within, we turn afresh to the study of that life of His which God's Word without. This power, this enrichment, are unaffected by e recognition of human limitations in His knowledge; and as long as at is so, New Testament faith in Him is not imperilled.

Now for the specific points which Mr. Martin raises. I will not linger the authorship of the Pentateuch and *Ps.* 110, except to observe that e analogy with *Titus Andronicus* is imperfect, seeing that Jesus unestionably accepted the traditional view as true, and apparently did not ossess the means of correcting it. I also pass by the unpardonable sin, Mr. Martin accepts my suggestion regarding it. Nor would I overess language like that of *Luke* 19^{27}, though I confess I cannot feel as mfortable about it as he evidently does.

Mr. Martin declines to say that Jesus was in error regarding demonssession. I agree that other beings than living men, such as angels and emons, may and probably do exist. But that is not quite the point. If Ir. Martin is right, a legion of demons actually did possess the Gerasene aniac, and an unclean spirit the epileptic boy. Along with most hristians, I cannot believe that; yet clearly, Jesus either believed it or as pretending to believe it. I prefer the former alternative as being istorically the more probable. It is also ethically the more honourable Jesus.

Mr. Martin rejects, as special pleading and not serious investigation, y statement that there are traces of determinism in Jesus' teaching. Now e *O.T.* shows that religious Jews generally were inclined, like other emites, to take a deterministic view of the Almightiness and supreme ausality of God. It was not consistently adhered to, as an adequate ilosophical system; and it never deterred a prophet from appealing to s hearers' sense of moral responsibility. Yet it was there. It entered, s Josephus tells us, into the beliefs of the Pharisees, with whose theology e rank and file of the Jewish nation agreed. It makes its appearance in e primitive Church (*Acts* 2^{23}, 4^{27f}); it plays a large part in the theology Paul (*Rom.* 9); it pervades the Fourth Gospel; as a scriptural doctrine dominated Augustine and Calvin. When therefore I find that Jesus, red as He was in the atmosphere and traditions of Jewish piety, is reorted to have used such language as this: "Lead us not into temptation", Every plant that My Heavenly Father has not planted", "How then ould the scriptures be fulfilled, that thus it must be?", "not one of them erished, but the son of perdition, that the scripture might be fulfilled", I aw the natural conclusion that *up to a point* He adopted the often deterinistic Jewish phraseology of His day. (I suggest for consideration the ossibility that this may be in part the true explanation of the cry of ereliction from the cross). My "traces" therefore are not hypothetical id subjective special-pleading (as Mr. Martin supposes), but objective cts, which must be taken seriously and properly accounted for.

I have suggested that, had Jesus known what the woman who touched His garment was suffering from, He would not have pressed His question "Who touched me?". Mr. Martin mentions this as an example of my amazing literalism, and asks: "Is any comment needed . . . ?". Certainly comment is needed. Granting that modern Western etiquette differs from that of the ancient East, can Mr. Martin maintain that the woman did not shun publicity because of the nature of her complaint? Can it be proved that Jewish women of the first century had no objection to discussing their feminine ailments in the hearing of a street-crowd? However that may be, I make my appeal to the simple statement of *Mark* (5^{33}), who tells us that the woman was "frightened and trembling, knowing what had happened to her". It seems only reasonable to suppose that her feelings were due largely to the character of her illness. And whether that be so or not, it is at least arguable that Jesus, had He known that she was "frightened and trembling", would not have insisted on her making a public confession.

I cannot enlarge in detail on the eschatological sayings of Jesus, which Mr. Martin finds himself able to square with his own modern views by interpreting them as pure poetry and symbolism. I can only say that such an exegesis, carried to the lengths that he carries it, seems to me to be forced. He quotes a Jewish maxim: "Whoever translates a verse of scripture according to its outward form is a liar". He does not tell us the date and precise meaning of this word of wisdom; and I must decline to accept it either as a historically true description of ancient Rabbinic exegesis, or an ethically sound maxim for modern Christian exegesis. The belief in the resurrection of the flesh, for instance, is a well-attested item in Palestinian Jewish theology; and in view of the language Jesus used (*e.g.*, *Mt.* 5^{29f}, 10^{28}, 18^{8f}, *Lk.* 16^{23ff}, *etc.*), I see no ground for denying that He shared it. I do not doubt that both He and the Jewish apocalyptists sometimes spoke in a poetical and symbolic way: but the fact that teaching is given in rhythmical form by no means proves that it is meant figuratively (see, *e.g.*, the *Sibylline Oracles*). The language Jesus used, with its allusions to a personal Parousia to take place within that generation, is, in my judgment, much too concrete to be interpreted as pure symbolism. I have carefully re-read Mr. Martin's article on the subject in *The Congregational Quarterly* for April, 1927; and while I respect his view, I am still unable to share it. He adduces the phrases "from henceforth" (*Mt.* 26^{64}), "from now" (*Luke* 22^{69}), in Jesus' reply to Caiaphas, as necessitating a purely spiritual view of the Parousia. But these phrases are absent from *Mk.* (14^{62}); and—whatever their meaning—they leave other allusions to a cataclysmic Parousia untouched. The unanimous expectation of such a Parousia by the early Church tells strongly in favour of a concrete interpretation of Jesus' words. Mr. Martin's view that the early Christians failed to understand Him here, as they did on unclean foods, rests on a false analogy: for the cleanness of all foods was not a frequent topic of His speech, was not even one of His explicit assertions, but an *inference* that had to be drawn from a single general utterance (*Mk.* 7^{18f}). Nor does the failure of His early followers to understand His universalism prove that they misunderstood His eschatology: concentration on Israel as the strategic centre for the Kingdom had been a very prominent feature of His mission; only two of His sayings *explicitly* universalize the preaching of the Gospel (*Mk.* 13^{10}, 14^{9}), and even if they be genuine, they probably did not make a deep impression on their hearers. For the disciples, the universalism of the Gospel, like the cleanness of all food, had to be more a

atter of inference and of spiritual consistency than of obedience to clearly nembered instructions.[1]

That Jesus spoke with emphasis about His Parousia (*Mk.* 13[31]) does t essentially alter the situation; for of course had He not believed His ophecies to be true, He would not have uttered them. And what we are mpelled to believe mistaken is not the Parousia-teaching as a whole or essence, but only the form in which it was conveyed. The essential fact at after His death He would return to His own in triumph, vindicated by od, remains unaffected by the elimination of the apocalyptic setting.

Mr. Martin wonders how I can tolerate the thought that Jesus *may ssibly* have believed in eternal punishment, when I characterize the omanist view of it as intellectually incredible and morally outrageous. ut surely there would be a very big moral difference between (1) accept- g a doctrine instilled into one by authority in early years, and reaching, efore an early death, a thought-synthesis complete enough to reveal its consistency with the heart of one's Gospel, and so to ensure its rejection, nd (2) maintaining a weak doctrine when its weakness has long been ragged out into the light of day, and ample time and thought have been iven to the demonstration of its falsity.

In turning now to the more difficult question of Jesus' sinlessness, I rge that account must be taken of two important facts: (1) the baffling onnexion (in human experience) between avoidable and blameworthy rongdoing on the one hand and, on the other, the more or less venial yet ften serious imperfection (in its myriad forms) which is incidental to all atural human growth; and (2) the customary Jewish use (based, of ourse, on sad experience) of the term "sin" not only for the former but or much of the latter, and the consequent unquestioned belief that sin as in some measure present, and necessarily present, in every human life. hese two facts, the former in particular, are ignored in Mr. Martin's rticle, as in so much modern apologetic on the subject, wherein it is pre- upposed that we possess an adequate psychology of the human moral onsciousness, such as in fact we do not possess. Now Jesus was subject roughout boyhood and youth to the constant influence of normal Jewish eaching; further, He went through the normal process of human develop- ent, increasing in wisdom and learning obedience. It is therefore unlikely *priori,* notwithstanding His unique moral and spiritual nature, that He ould have thought of Himself as marked off by absolute sinlessness from e rest of human-kind.

And with this conclusion such actual data as we possess agree. Mr. artin does not refer to that remarkable fragment of the probably first- ntury *Gospel according to the Hebrews,* which says: "Behold! the ord's mother and his brothers said unto him, 'John the Baptist is bap- zing unto the remission of sins; let us go and be baptized by him'. But e said unto them: 'What sin have I committed that I should go and be aptized by him?—unless perchance this very thing that I have said is norance' ". One cannot be sure that this is true history; but psycho- gically it fits exactly the conditions so far as we know them, and it is not e sort of thing a Christian writer would invent.

As for the other passages quoted in this connexion by Mr. Martin and yself, I do not deny that Paul and the authors of *Hebrews, I Peter,* and *John* thought of Jesus as sinless; but that does not necessarily settle the uestion of His own thoughts on the matter. I cannot accept, in regard

1 See further *Expository Times,* Nov., 1926, 60, and Dec., 1926, 138.

to Jesus' refusal of the address "Good Master" or of His submission t baptism, those explanations which Mr. Martin regards as obviousl accurate and adequate. I see no justification for them in the Gospe narratives. There is no evidence whatever that the Rich Young Ruler address was "perhaps glib" or insincere; and in order to maintain h point, Mr. Martin has to accuse the final editor (why not the author?) o our first gospel of being unintelligent. Personally I prefer to trus "Matthew's" idea of what Jesus' words as given in *Mk.* 10^{18} meant, rathe than Mr. Martin's; though, of course, I do not approve of the evangelist' handling of his source at this point. Nor do the Gospels give us to under stand that Jesus accepted John's baptism only in order to express Hi sympathy with sinners.[1] Mr. Martin's explanations on both these point seem to me unmistakable (if unconscious) special pleading. They ar exactly the kind of theories that no one would have thought of advancing had he not got an *a priori* theory to defend.

Let it be clearly understood that to challenge the dogmatic assertio of Jesus' sinlessness as a supposedly obvious historical datum on which theory of His Person can at once be built is not to call in question for moment the moral purity, nobility, and serenity of His character, th creative power and unique holiness of His Person, and the saving efficac of His Work. To maintain the contrary is to assume knowledge where w do not possess it. The logic of the argument: "If not sinless, then sin tainted and of questionable character", looks impregnable on paper: i reality, it lacks cogency because the terms are ambiguous and obscure Doubtless the Gospels truly represent Jesus to us as one who ever desire to carry out His Father's will. But must you and I, whenever we have t repent of, to blame ourselves and apologize for, and to try to eradicat imperfections in our characters, admit that such imperfections represen wilful revolt against God? May we not plead that they are present i spite of our own serious disapproval of them? The impossibility of bein precise on the matter was brought home to me by an orthodox frien with whom I was once discussing the subject: though passionately insis ing on Jesus' sinlessness, he conceded that He must sometimes have lo His temper as a boy, and that He did not attain "perfection" before th end of His earthly ministry! When terms are so fluid in meaning, it better not to select them as pivots of doctrine. Any doctrine therefore o our Lord's sinlessness must ultimately be an inference from, or implica of, our faith in His Person, not one of the historical data on which th faith (in the doctrinal sense) is built.[2]

In regard to the religious values at stake, I would say that, while revere profoundly the religious passion behind the last page of Mr. Martin article, I cannot regard even that as entitled to decide questions of histor Experiences, intuitions, and inferences in the realm of man's deepe spiritual life are much too imperfectly analysable and comprehensible prove or disprove statements about past events. I feel it in my very bon that, so long as we are studying history, we must allow the records speak for themselves, instead of pressing them to yield only such co clusions as our religious experience and our theology persuade us a necessary for our faith. That historical truth, simply and directly soug by those modern methods that are unquestioningly trusted in other field must prove helpful to and not destructive of the real values of religion,

1 Not even does *Mt.* 3^{14f} do so: but the passage is in all probability simply anot attempt on the part of this evangelist to evade the awkward implications of traditiona guaranteed facts.

2 Cf. H. R. Mackintosh, *Person of Jesus Christ*, 403, n.

ontend, an axiom fundamental to Christian theism. And experience ches me that this axiom is exemplified in the question before us. Such clusions about Jesus as historical study has led me to accept have iched and not impoverished my religious life, strengthened and not akened my faith in God, enhanced and not diminished my loyalty to His n. There is enough in the Gospels, when allowed to speak for mselves under scientific scrutiny, to portray for us a Divine Life which a unique way brings God home to us and us home to God. Why should ask for a better Gospel than that?

C. J. CADOUX.

MR. MARTIN'S REJOINDER.

the courtesy of the Editor I am permitted to make a brief rejoinder to r. Cadoux. Both time and space preclude any fullness therein and I ve no desire to make small debating points.

Dr. Cadoux misunderstands me. When I complain that he and those no think with him are blind to the consequences of their *doctrines*, I am ot asking them to be anxious as to the consequences of *facts*. Every storical investigation should be judicial in the assembling of the relevant cts. But it is in the interpretation of facts that one should have an eye consequences. This holds good very specially in the realm of religion, here if our interpretations are true they must react favourably upon life. onversely, if with the propagation of certain interpretations a blight falls on life, is it not wise for us to reconsider our position? Possibly I am rong in my diagnosis of the present position in our churches, but as I ok at Church History I am convinced that the views I have combated ave a close resemblance to those that are associated with the ebb-tides nd backwaters of Christianity, like the Deism of England, for example, efore the Methodist revival.

Dr. Cadoux's new comment upon the teaching of Jesus respecting ternal punishment illustrates the profound unsatisfactoriness of his valuation of our Lord. The inevitable implication of this comment is that, in his matter at any rate, Jesus is obsolescent. We have outgrown Him. ut to outgrow Him here is to have a closer access to God than He had, ot only in intellectual matters but in regions where such phrases as morally outrageous" have currency. That raises the question, Why hould we call ourselves Christians?

I think there is some failure on Dr. Cadoux's part to credit the ndependence of thought in those outside his own school. Thus in regard o some of my exegetical attempts he observes, "They are exactly the kind f theories that no one would have thought of advancing, had he not got n *a priori* theory to defend". Now my critic may be able to anticipate he developments of his own mind—and on various grounds I sincerely ope he can—but he is really not in the position to say what are the processes likely to operate in my mind. I must frankly tell him he is quite rong if he imagines my exegesis in these high themes has been governed y my theology. Of course it does not much matter that he should seek o reconstruct my mental habits for me, but the trouble is that he takes up he same kind of enterprise in relation to Jesus. He finds "traces of eterminism" in the teaching of our Lord—and concerning such as he has amed much might be said on quite other lines than his—but he appears o place Jesus' entire personality in a determinist category. He is one hose mind and spirit are in a rigidly interlocked Semitic series. What as held by Jews generally governs His thinking. It is this I deny. That

He was nourished in Jewish piety I know, but I am equally certain the was no current religious idiom, apocalyptic or other, which on His lip was not changed in value and significance. To apply to Him the words Ignatius to the Roman Church, He was "filled with the grace of Go without wavering, and filtered clear from every foreign stain". Filtere and filled, the mind of Hebraism in Him rose immeasurably above th mind of His time. If I may be pardoned a repetition, One who coul speak of the coming of John the Baptist as the return of Elijah, certainl revealed great independence of thought, and, in particular, must have use the imagery of return in a symbolic way. The bearing of this upon th references to His own return is obvious but is generally overlooked.

Again: what for want of a better word I must call the *mystic* qualit of our Lord's mind is apt to escape us. Take, *e.g.*, the saying whic constitutes the *Magna Carta* of Congregationalism, *Where two or thre are gathered together in my name, there am I in the midst of them.* Th verbs are in the present tense. The saying, therefore, had its applicatio in the days of His flesh—was, indeed, primarily intended in relation, no to any future organization of Christian groups, but to those occasion meetings of disciples who, even at the time when Jesus spoke, wer scattered up and down the Holy Land. For so quickening and beneficer a ministry as was His must surely have produced such gatherings. Man who, tied by their circumstances, could not share His wanderings, ye revered His person and loved fellowship. That Jesus should have affirme His presence with these scattered followers whilst He was still a morta man opens to us the eternal quality of His communion with the Father—communion which carried with it all the implicates of a Divine sel diffusion, intimate knowledge, sympathy and guidance. But, if this i what presence, or parousia, meant to Him then, must we not think of an later parousia after the resurrection in a manner at least as spiritual? I it quite reasonable to think He expected to come again seated literally o the edge of a cumulus cloud?

I have almost had the feeling of a conscious desecrator in even dis cussing the sinlessness of Jesus, but all the goodly fellowship of Christia men is impaired where that is denied. It is the frontier-mark between th territories of God and man, the place where the one passes into the othe Dr. Cadoux's psychological difficulties are, I think, of his own creation Does not theology generally keep the use of the term "sin" to those act and states out of harmony with the will of God which involve an elemen of volition? Even an explosion of bad temper must always carry with some swift assent of our self to the overthrowing of restraint. To exten the use of the term to cover moral immaturity is like putting a rosebud int the category of diseased roses only because its petals are still small an infolded. So far as evidence for sin in Jesus is concerned, I see none i the canonical Gospels. Dr. Cadoux quotes a confession of Jesus in th *Gospel according to the Hebrews,* a scripture which he thinks is of th first century, though our oldest authority for it is Jerome. If the sayin is genuine it expresses a moment of moral indecision, not a characteristi mood of Jesus. It sounds like the "pious" invention of one who felt, a Dr. Cadoux feels, bound by the character of John's baptism to ascribe t Jesus some consciousness of sin, but yet desired to let Him off lightly.

I agree that the doctrine of our Lord's sinlessness must be an inferenc of faith. So I have long held it. It is faith interpreting all the histori *data* about Him. Without such faith we may have a gospel of the Selecte Ideas of Jesus but no message which can redeem mankind.

A. D. MARTIN.